

LES PROVINCIALES,  

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OR,  
THE MYSTERY  
OF  
JESUITISM.

*Discovered in certain LETTERS,  
written upon occasion of the present  
Differences at SORBONNE,  
between the Jansenists and  
the Molinists:*

Displaying the pernicious Maxims of  
the late CASUISTS.

The second Edition corrected; with large  
ADDITIONALS.

*Sicut Serpentes*—

L O N D O N,  
Printed for Richard Royston, and are to be sold by Robert  
Clavell, at the Stags-Head near St. Gregories Church  
in St. Pauls Church-yard, 1658.





LET PRODUCE

OR  
THE MYSTERY

OF  
EVIDENCE

Discovered in certain letters;  
written upon occasion of the first  
Difference of J. S. B. O. N. K. E.  
between the J. A. S. K. I. S. T. A. N. C. E.  
the Molinists:  
Displaying the genuine History of  
the late C. A. S. I. S. T. A. N. C. E.

THE SECOND EDITION, WITH  
ADDITIONAL

NEW SUPPLEMENTS  
BY  
J. S. B. O. N. K. E.  
Printed for A. S. K. I. S. T. A. N. C. E. and the Author, by  
C. A. S. I. S. T. A. N. C. E. at the Old Church, 1788.

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## The Preface.

**T**O presse too much upon a broken Enemy argues in the Conquerour a want of that Generosity, which might justly be expected in him, as a pure consequence of the successe of his arms. The extravagances of the CASUISTS are come to that height, that there needs nothing of satyre or aggravation to make them more horrid then they are in their own dresse. Leaving therefore the Reader to observe the horrowr and impiety of their Maximes out of the LETTERS, and ADDITIONALS what is here necessary, is onely, to give a short account of them, and to note what hath passed since the former Edition about the present difference; which is done for their satisfaction, who, because the scene lyes in another Countrey, would gladly be acquainted with the posture of Affairs.

I shall not need to unravell the whole difference between the Jansenists and the Molinists, since that as well those that know it not, as those that do, may be sufficiently satisfied out of the LETTERS themselves. All then I shall note is the State of Affairs at the Colledge of SORBONNE when these Letters began to appear. That was when the Colledge

## The Preface,

had so many extraordinary Assemblies, about the examination of the second Letter of Monsieur Arnauld, about the beginning of the yeare M. DC. LVI. What the Colledge could not do, what all the writings on both sides could not satisfie the world of, these Letters did, clearing up the difficulties, and telling us there were two questions examined, one relating onely to matter of fact, and consequently easily resolved, the other of faith, wherein all the difficulty lay. The Question of Faith was, whether a Proposition which M. Arnauld had taken out of two Fathers of the Church, Saint Augustine and S. Chrysostome, ought to be approved or condemned. The Doctors of all sides agreed that it was Catholick in the writings of Fathers; but the Adversaries of M. Arnauld pretended he had changed it in the citation so far as to have made it hereticall. The businesse then was, to discover the difference, which his Adversaries endeavoured to make appear; but his Defenders so confuted that pretended diversity, that the MOLINISTS were forced to deny them the liberty of Answering, by limiting their discourses not to exceed half an hour. This breach of privilege, together with threats, obliged many to forbear the Assembly, and to declare whatever were done there to be null.

Monsieur Arnaulds adversaries, being by this means left alone in Sorbonne, did what they pleased,

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pleased, without any opposition, and so proceeded to a censure of his Proposition, as temerarious, impious, blasphemous, worthy to be anathematiz'd and hereticall, though there were nothing so remarkable as the perfect conformity there was between it and what was cited out of the Fathers, that is, such as the Doctors that censured it could not assigne any difference.

Nor were it on the other side necessity to make any anatomy of the *LETTERS*, or the *ADDITIONALS*. For as to the former, there is a short account of every particular Letter given by way of *ARGUMENT* before it: Which, containing the summe and main Heads of each, may also serve for a *TABLE*. For the Latter, there needs no more then the very titles to discover the nature and design thereof. So that as to what concerns both *LETTERS* and *ADDITIONALS*, the Reader may find, what was requisite to be done for his ease and convenience, at the end of this Preface.

The Cautist, whom the Author of the Letters pretends a consultation with, would haply abhor the lewdnesse of those principles, were it not for the implicate respect he hath for his Authors, whose opinions, though contrary to his own judgement, he thinks so sacred, that he fears not to publish any thing for which he hath their security. Hence does he discover their Morali-

## The Preface.

ty as contributing much to the saving of many souls, not considering that what they allow as a prudent and christian expedient is a base politicall compliance with the most irregular passions of men.

These conferences are continued till they come to certain essentiall points whereat the Author is so incens'd, that he cannot forbear exclaiming against the insupportable prophaneſſe they must needs introduce. So that the Father being come to the highest excesses, as for instance, that of exempting Christian Morality from the obligation of loving God &c. the Author breaks off, and puts a period to that kind of entertainment with the X. Letter.

The main design of their Morality, is, by a base insinuation and compliance, to grasp all the world to themselves, and to usurp an universall empire over mens consciences. To this end are their Maximes levell'd to the severall humours of men. And, because these contrary inclinations oblige them to have contrary opinions, they have been forced to change the true rule of manners, and to foyſt in another that should be like a nose of wax capable of all formes, a Monster called the DOCTRINE OF PROBABILITY, whereby contradictory propositions are made equally safe and practicable. Out of that Mint come those Maximes that are calculated for all humours, and qualities, as for

Priests,

## The Preface.

Priests, Religiousmen, Traders in Benefices, Gentlemen, Menial Servants, Merchants, Magistrates, Rich, poore, Vsurers, Bankrupts, Thieves, Common Prostitutes and Fortune-tellers. Such a generall care have these Religious Mountebanks to have some cure for all diseases, so to gaine all the practise to themselves.

The JESUITS sensible of the prejudice these Letters did them, and finding it increased by their silence, thought themselves obliged to make some answer thereto. But how fatall that proved to them all France can witnesse, nay, they themselves are now sensible, and, by the strange abatement of their former confidence, sufficiently acknowledge.

Two questions cleare up the businesse; one whether the Casuists have taught these opinions, and that is a truth in matter of fact easily demonstrable. The other, whether the opinions are not impious and unmaintainable; and that, their extravagances considered, is as much out of all controversie as the other. So they took a great deale of paines to no purpose, and so unsuccessfully, that all their undertakings proved abortive. The first thing they writ they called a first Answer, but there came not forth any second. They put out in like manner, The first and second Letter to Philarchus, and never came to a third. Then they laid the foundations of a long work which they called

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**I**MPOSTURES, whereof they promised  
four parts ; but, having littered the first and  
some part of the second, the *Damme* miscar-  
ried, and there was no more noise of them.  
Then Father *ANNAT*, rallying all he  
could to come into the reliefe of his Society,  
put out *The faire Dealing of the Jansenists &c.*  
a pure repetition : Then, *An Answer to the*  
*Provinciall Letters.* But at last comes out a  
Book entituled, *AN APOLOGIE FOR*  
*THE CASUISTS*, against the calumnies  
of the *IANSENISTS &c.* as a formall An-  
swer to the *LETTERS.* Of which piece, who  
were the Authors, what great expectation the  
*JESUITS* have conceived of it, and what it  
aimes at, the Reader may find in the last piece  
save one of the *ADDITIONALS*, which is a  
*FACTUM* of the *Curex* of Paris in answer  
thereto. Not to mention, that it was looked upon  
as a Piece so horrid by the Sentinells of the pub-  
lick peace in France, that, as it is reported by  
some, it was condemned by the Lieutenant Ci-  
vil of Paris ; to be *BURNT* by the hands of  
the common executioner ; but by the interposi-  
tion of the Court that Sentence was mitigated to  
a *PROHIBITION* ; which shewes how  
fit a peece it was to make the Jesuits turne Statio-  
ners, and sell it publickly in their Colledge of  
*Clermont.*

*This could dono lesse then stirre up the indig-  
nation*



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## The Preface.

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nation of the *Curez* of Paris, to have the Prohibition of the Lieutenant Civil seconded by a *solemne Censure* of the Colledge of *Sorbonne* upon the same Piece. To that purpose they put up a petition to the *Vicars Generall* of the *Cardinal de Rets* their *Arch-bishop*; which earnestnesse of theirs forces the Society of the *Jesuites* to extraordinary *Sollicitations*, to have things smothered for a while, out of a hope to carry on their work more fortunately in a more favourable conjuncture of time. This brings them with their humble Addresse to the *Queen of France*, shewing, that the reputation of their Authors and the Society, which they are sworne to maintaine though to the ruine of all Christianity, lay at the stake, and they, the glorious Society of *Angells*, like to fall into disparagement, without an arrest of those proceedings. But their *Sollicitations* there prevaile little, (shee referres them to those that are the competent Judges of things of that Nature, and those, (such is the confidence they have of their cause) they are of any the most distrustfull of.

Others are employed to the *Chancellour*, *Seguier*, upon the same account, but his Answer is much to the same effect; so that the Fathers begin to hang down the head, to apprehend the censure of the *Gallicane Church*, and consequently the discredit and contempt that the Society is likely to fall into. In so much, that those very

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people, who were so implacably liberal of the imputation of Heresie to their Adversaries, and all that any way opposed their irregularities, have it brought home to their own doors by the whole Church of France.

And indeed it is rather out of this fore-sight of their misfortune, then any conviction or influence of Truth on their Spirits, that they do now at last grow a little less violent in the maintenance of their Authors. A time was, that, when the Curez of Rouen, did, upon the sermons preached by the Curé of St. Maclou against the pernicious maxims of certain late Casuists, bandy against them, the Jesuits only took the alarm, would maintain the Casuists, and in a word proved the obstinate occasioners of most that hath happened since; but now observe their submission, when they affirm, That the opinions of some private men of their Society were not to be attributed to the whole body, for that they could produce twenty of the same Society that held the contrary opinions. The fear of censures may do much more then the fear of either God or Truth. 'Tis a poor Jesuitical evasion. Let us cast our eyes back at the doctrine of probable opinions, and we shall find, that according to that, the opinions of some few, nay of one, maybe as safe and as practicable in point of conscience, as what is maintained by twenty. Another thing very remarkable

## The Preface.

in their carriage of late is; that they would have the world believe them guilty of the greatest tenderness for the peace of the Church, and their enemies of all the breaches of it; but when they confess how much it galls them that they cannot quietly endeavour the propagation of their doctrine, they sufficiently discover what kind of peace they mean, namely a toleration of their pernicious maxims. And as to that particular I refer the Reader, for his further satisfaction, to the last piece of the *ADDITIONALS*. We leave them therefore to find out a better way to extricate themselves out of these difficulties, and the *Curez* of Paris very earnest in procuring the censure of the *Apology for the Casuists, &c.* which it is conceived they may now be upon the point of obtaining, if it be not already passed.

But before I dismiss the Reader to his full entertainment in the following Pieces, I would entreat his very serious reflection on three things, as such as may contribute much to the advantage he proposes to himself to make of his reading thereof. The first is concerning this second Edition, wherein are added, to the *LETTERS* formerly Printed, not onely what was by way of appendage to the *Cologne Edition* of them in French, but also two other Pieces that came opportunely to hand concerning the pestilent book before mentioned, called  
*AN APOLOGY FOR THE CASU-  
ISTS*

## The Preface.

ISTS, &c. The second relates to RELIGION in generall, And the last hath a great influence on 'HUMANE SOCIETY.

For the first; As it is naturall in us to have a certain compassion for the greatest Malefactors, so have there been some, who, though such as were no great friends to the Jesuits, thought it not impossible they might be unjustly charg'd in many things by the Author of the LETTERS; that their Adversaries were too much inclin'd to passion and prejudice, and in a word, that the Jesuits, though sufficiently insupportable even in their apprehensions, yet could not be guilty of such an excesse of impiety. Which granted it is not hard to guesse how farre they might perswade those that have a more then ordinary respect and inclination for their Society and are cajoll'd into an imagination of its happy endeavours in the furtherance of their Neighbour's future wellfare, according to their Institution, to an assurance of their innocency, and the groundlesse dissatisfactions of such as oppos'd them. Here we have on the one side a hardnesse of believe to satisfie, & on the other, a prejudiced credulity; undeceive both which may be done with the same labour.

For if they quarrell at the Obscurity of the Author of the Letters, and would thence insinuate that his work hath some affinity with a Libell, because he dares not owne it. Tell them it

was.

## The Preface.

was but a necessary prudence in him to conceale himself, so to elude the mischiefs he might well feare must be the dreadfull effects of their exasperation and revenge. Do they complain that some things are impos'd upon them, others maliciously represented. Tell them, it is more probable, that the Author of the Letters, knowing he had to do with a sort of people eminent for nothing so much as their calumnies, impostures, and evasions, is the more strict and faithfull in the citations of passages; as appears by his latter POST-SCRIPT to the XVI. Letter.

But suppose it confess'd that the Author of the Letters is in some things guilty of imposture, in others too satyricall, the advantage they shall make of it will amount to very little. The businesse is now taken out of his hands, and managed by an Association of most of the Curres and Pastors of France, countenanced by their Bishops. These, stirr'd up with a godly zeal and tenderesse for Christian Morality, have examined the works of the Casuists, have made Extracts of Propositions out of them, and presented them to the Assembly--Generall of the Clergy for their censure thereof. And these Extracts, agreeing in all things with what was brought upon the stage by the Author of the Letters, can signifie no lesse then a certain authentication of the Letters. Unlesse there-fore.

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fore a man can imagine so vast a number of Pastors, the whole Body of the Clergy of France, nay whole Uuiversities, chargeable, not onely with a criminall dis-ingenuity in fastening on the Jesuits things they are not guilty of, but also a frivolous disturbance in making so much noise about things they cannot make appear, he must conclude these latter not at all injured. But if all this cannot satisfy, there is yet something to prove them not wronged, and that is their own acknowledgement in the Apologie for the Casuists, wherein they grant all, maintain all, justifie all; as the Reader will finde in the last piece save one of the AD-DITIONALS.

For the second. If a man consider the strange and miraculous originals of christian Religion, what cruel persecutions it hath waded through, the crosses and calamities it hath thriven under, and all through a rigorous observance of vertue and austerities absolutely contrary to the suggestions of flesh and blood, till at length it came to its Majesty, and forced an acknowledgement from the subdued world, he cannot certainly but with all imagine, that the same means, which contributed so much to its glorious acquests and propagation, must have the same effect in its continuance and perfection. What Idea then can he conceive of those men whose maximes dispence with all the obligations of evangelical purity, who  
level



## The Preface.

level the precepts of the gospel to the corrupt passions of men, who make our tendency to future Beatitude consistent with the pleasures and enjoyments of this world, and who by their artifices of sanctimony, pious sleights, easie Devotions, and such compliances of humane invention, bring Christian Religion into contempt, and really introduce that Deisme which they unjustly object so much to their Adversaries?

For the last, if a man does but seriously reflect on their strange tenents about Revenge, Calumnies, Restitution, their Equivocation, mental restrictions, shifting and direction of the Intention, and that consummation of all extravagance, the Doctrine of PROBABLE OPINIONS, what can he imagine less, then that such societies of men are Academies of dissimulation and sycophancy, diabolically embark'd in a design, of not only practising, but maintaining and justifying whatever is most horrid and abominable in the sight of God and man; that they are the bane of Charity, the soul of all Christian virtues; that Sincerity, the life, safety, and comfort of all conversation, is absolutely lost; and, what is necessarily consequent to all this, that they are to be looked on as the vermine of all Humane Society, and accordingly as such as ought to be accountable for all the inconveniences and mischiefs occasioned by this so deplorable a degeneration.

THE



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of France; upon occasi-  
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*the Additional.*

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and others, with the pla-  
ces where they are cited.  
The Letter A denotes the  
citation to be in the Ad-  
ditionals.

AD

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## ADVERTISEMENT.

**A** worthy Divine, of my acquaintance in the Countrey, acquainted with the design I had to put out a second Edition of the MYSTERY of JESUITISME, sent me the following Creed, which, as being pertinent to the subject of the Treatise, and comming conveniently to my hand, I thought it not amisse, for the Readers diversion, to insert.

*A Jesuiticall CREED, gathered out of the works of Johannes Baptista Poza, a Spanish Jesuite, by Franciscus Roales Doctor at Salamanca and Chaplain to his Catholick Majesty of Spain. It is to be found in Latine, in the Appendix to the Relations of de Vargas, pag. 333. printed in the yeare M. DC. XLI. digested into XII. Articles.*

I. I believe in two Gods, whereof one is Son, Father, and Mother, metaphorically, according to an eternall generation; the other, metaphorically Mother  
ther

ther and Father, according to a temporall generation ; and what is consequent hereto, that the common term, *Mother-Father*, may be equally attributed to God and the B. Virgin, as if they were both *Hermaphrodites*.

II. I believe in *Jesus Christ*, the onely metaphoricall Sonne of both, according to an eternall and temporall generation.

III. I believe that *Jesus Christ*, as man, was conceived and born of the Virgin *Mary*, metaphorically as of Father and Mother, by a paternall and maternall virtue.

IV. I Believe that he suffered, and was dead, not truely and really, because it was impossible he should die.

V. I believe that he was buried, though not truly and really dead.

VI. I believe his soul descended into Hell metaphorically, whereas it was never separated from the Body.

VII. I believe that he rose from the dead, by a metaphor suitable to that whereby I believed him dead.

VIII. I believe he ascended into  
heaven;

heaven, that he sitteth at the right hand of God the Father, and that he will come to judge some alive, and some already dead.

**IX.** I believe in the Holy Ghost, who spoke by the Prophets, though those were sometimes mistaken and deceived.

**X.** I believe the Church to be, as to the better part of it, holy; and the Communion of Saints.

**XI.** I believe the remission of Sinnes, effected by a sudden collation of the Holy Ghost upon the wicked.

**XII.** I believe the resurrection of the Body, as to the better part of it, and life everlasting, not without some feare of the contrary.

**R. R.**

**The**



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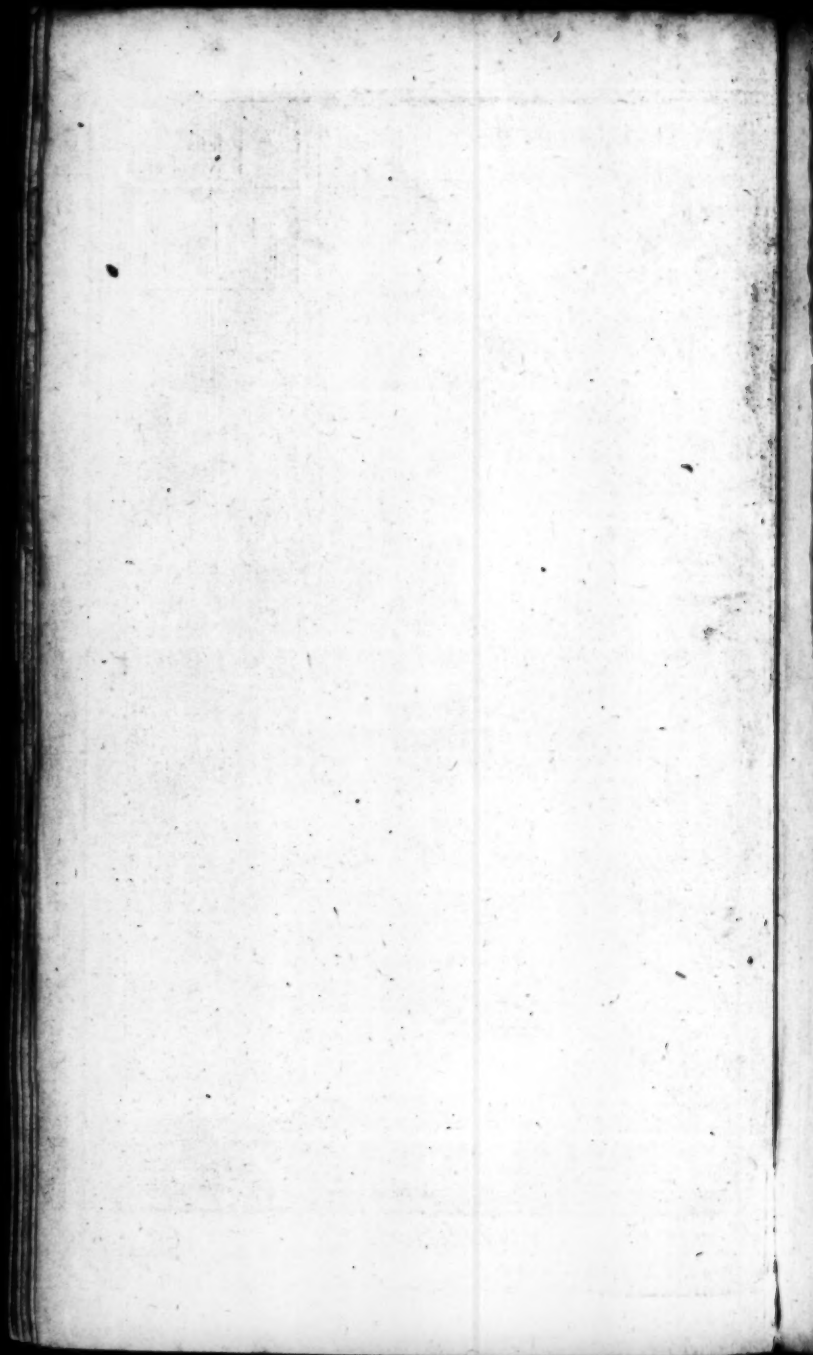


*Optabilior est Fur quam Mendax & fidu  
bareditatem consequetur.*



ax & fiduus; vtriq; vero Perditionis  
quetur. Eccles. 21. vers. 23

Page 1



I  
THE  
MYSTERY  
OF  
JESUITISME

*To a Provinciall.*

LETTER I.

ARGUMENT.

*Two Questions examined in SORBONNE; one of Fact, concerning the temerity of Monsieur Arnould, in not being satisfi'd that the condemned Propositions were in Jansenists. The other, of right, concerning his error. What NEXT POWER is, how understood by Monsieur le Moine, how by the New Thomists. The tenent of the Jansenists concerning efficacious Grace.*

SIR,

WE have been extreemly mistaken. 'Tis but since yesterday that I am undeceiv'd; till then innocently conceiv'd Religion to be very much confus'd in the present disputes at the Colledge of SORBONNE. So many assemblies of a company so famous as that of the Faculty of Paris; and wherein things so strange and so much beyond example have

B pass'd,

pass'd, make the world conceive such a high Idea thereof, that men cannot be perswaded but the occasion is very extraordinary. In the mean time, you will not a little wonder, when you shall find by the present account, what this so great noise amounts to ; and that is it which I shall in few words acquaint you with, having my self search'd into the bottome of the business.

There are two Questions examin'd, one of *Fact*, the other, of *Right*. That of *fact* consists in this, viz. whether Monsieur Arnauld be temerarious, for having affirmed in his second Letter, *That he had very carefully read over Jansenius's book; that, he had not found therein the propositions condemn'd by the last Pope; and that nevertheless, as he condemn'd those propositions, where-soever they were found, so should he do it in Jansenius, if so be they were in him?*

The question is this, whether he could without temerity make such an expression of his not being satisfied that the propositions were in *Jansenius*, when the Bishops had before declar'd, they were there?

The business is propos'd in *Sorbonne*. Threescore and eleven *Doctors* undertake his vindication; and maintain, that he could make no other answer to those, who, by so many writings, put him to the question whether he held the propositions to be in that book, but that he had not seen them there; and nevertheless that, if they were, he condemns them.

There were some went a little further; declaring, that (notwithstanding the strict search they had made after them) they could never find them there; nay, that they had met with such as were quite contrary; and thereupon, very earnestly intreated, That if there were any Doctor present, who had found them there, he would be pleas'd to shew them; a thing so easie, that it could not well be deny'd, as being the most certain way, to convince them all; nay Monsieur Arnauld himself. But this they could never obtain. And so much as to what concerns that party.

Of the other, were fourscore *secular* Doctors, and some halfe as many *mendicant Friars*, who condemn'd the proposition of Monsieur *Arnauld*, without ever examining, whether, what he had affirm'd were true or false; and that too, after it had been declar'd, that, not the *truth*, but the *rashnesse* of his proposition was under consideration.

Besides all these were fifteen, who would not subscribe the *Censure*, and are accordingly termed *Indifferent*.

Thus was the Question of *Faith* decided, whereat I am not troubled a jot, for whether Monsieur *Arnauld* be rash or no, my conscience is nothing concern'd. Or were I so desirous to know whether these propositions are in *Jansenius*, his book is neither so scarce, nor of that bulk, but that, I might read him all over to satisfy my self, and never consult *Sorbonne* about it.

But were I not afraid to be thought temerarious myself, I think I should be carried away with the opinion of the greatest part of those, who, having hitherto taken it upon the publick faith, that these propositions are in *Jansenius*, begin now to mistrust the contrary from that fantastic refusal the others make to shew them, which indeed is such, that I could never yet meet with any one who could tell me he had seen them there. Inasmuch, that it is my fear, this censure may do more hurt then good, and give those, who shall come to the knowledge of it, an impression thereof, quite contrary to the conclusion. The world is grown extremely mistrustful, and men believe not things till they see them. But as I have already said, that point is of no great consequence, since Faith is not at all concern'd in it.

For the Question of *Right*, it seems to be of greater concernment, because it does relate to *Faith*; for which reason I have the more particularly informed my self thereof. But I shall give you such an account of it, that you will find it a thing of as little importance, as the former.



In this, it is examin'd, what Monsieur *Arnauld* sayes in the same Letter; viz. *That the Grace, without which a man cannot do any thing, had failed Saint Peter in his fall.* Whence you and I conceiv'd that the businesse was, to examine the main principles of *Grace*; as whether it be not confer'd on all men? Or whether it be efficacious? but we were much mistaken. I am in a short time grown a great Divine, and you shall acknowledge as much.

To know the truth of the businesse, I visited Monsieur *N.* a Doctor of the Colledge of *Navarre*, who lives not far from me; and is, (as you know,) one of the most zealous against the *Jansenists*. But I, being then as violent out of curiosity as he out of zeal, ask'd him whether it would not be formally decided, *that Grace is bestow'd on all men*, that so we may at length hear no more of that question. He gave me a scornfull retort, and told me, that that was not the point; that there were some of his party who held that grace was not bestowed on all; That the examiners themselves had openly, before a full Assembly at *Sorbonne*, affirm'd the opinion to be *problematicall*; and that he himself was of that opinion; confirming it by a passage which he said was very remarkable in *Saint Augustine*, viz. *we know that grace is not bestowed on all men.*

I desir'd him to excuse my misapprehension of his meaning, and intreated him to tell me, whether they would not at least condemn that other opinion of the *Jansenists* which makes so much noise in the world, *that grace is efficacious, and that it determines our will to do that which is good.* But I was no less unfortunate in this second question. You understand nothing at all of the business, said he to me, there's no heresie in that, 'tis an Orthodox opinion, all the *Thomists* maintain it, and I held it my self in my exercise at *Sorbonne.*

I durst not presume to trouble him with any further doubts; nay, was at a loss, where the difficulty shou'd be

be? but to be a little better satisfied; I intreated him to shew me wherein consisted the heresie of Monsieur Arnauld's proposition? In this, said he; *that he does not acknowledge, that the just have a power to fulfill the Commandments of God, in the manner that we understand it.*

Having learnt so much, I took my leave of him; and very much elevated, that I knew what was most considerable in the businesse; I went to Monsieur H. who grows stronger every day then other; and was then arriv'd to that degree of health, that he brought me to his brother in law; a *Jansenist*, if ever there were any, and yet a very honest man.

To be the better inertain'd, I pretended to be of his side, and said to him, Could it be possible that the Doctors of *Sorbonne* should introduce into the Church such an error, as, *That all the just have at all times a power to fulfill the Commandments?* How do you speak, sayes the Doctor to me, do you call that an error, which is a *Catholick* Tenent; and oppos'd by none but *Lutherans* and *Calvinists*? Why, said I, are not you of that opinion? No, said he, we anathematize it as hereticall and impious.

Awaken'd a little by this answer, I perceived that I had over acted the *Jansenist* now, as I had done the *Molinist* before. But, being not fully satisfied with his answer, I desir'd him to tell me sincerely whether he held, *that the just had alwayes a reall power to observe the Commandments.* This set him a little on fire, but it was with a devout zeal; whereupon he told me that he would never dissemble his opinions for any man whatsoever; that it was his belief; and that he, and all of his party, would maintain it to the death, as being the uncorrupted doctrine of *Saint Thomas*, and of *Saint Augustine* their Master.

This he spoke with so much earnestnesse, that I could not doubt his reality. With this confidence I return'd to my former Doctor, and, fully satisfied, told him,

him, that, no question, there would soon be a peace concluded in *Sorbonne*; that the *Jansenists* were agreed as to the power which the just have to fulfill the Commandments. Soft and fair, said he, a man must be a Divine ere he can see the end of the business. The difference which is between us, is so nice, that we can hardly perceive it our selves; it's a thing you will not so easily understand. It's enough for you to know that the *Jansenists* will indeed tell you, that all the just have at all times, a power to fulfill the Commandments; that's not the thing we dispute about. But they will not tell you, that this power, is a *next power*. There's the point.

This word was both new and harsh to me. Till then I had understood things well enough; but this term cast me into a cloud, and I think there was no other reason for the invention of it, then to confound men's apprehensions. I thereupon desir'd him to give me the explication of it; but he making me believe there was something of mystery in it, sent me back again without any other satisfaction, to ask the *Jansenists*, whether they would admit this *next power*?

I burthen'd my memory with this term; for my understanding contributed nothing thereto; and for fear of forgetting it, I went immediately to my *Jansenists*; and, as soon as our first complements were over, bluntly ask'd him; Tell me I pray, said I, do you admit the *next power*? He began to laugh, and said to me somewhat faintly, do you tell me in what sense you understand it, and I will give you my thoughts of it. My knowledge in the business was not so great, but that I saw my self in an incapacity to answer him, and yet to make advantage of my visit, I told him at random, I understand it, said I, according to the sense of the *Molinists*. At which being not at all mov'd, to whom among the *Molinists*, said he, do you refer me? I bid him take them altogether, as making all but

but one body, and that inform'd by one and the same spirit.

You are much to seek in the busine's, said he, they are so far from maintaining the same opinions, that they hold such as are absolute contraries. But combining all together to destroy Monsieur *Arnauld*, they have berthought them to agree in something, viz. the term, *next*, which both the one and the other make use of, though they understand it severall wayes, so to speak the same language; as also that by this seeming consonancy they might form a considerable body, and make up the greatest number, so to be the more able to crush him.

This answer I was startled at, but, without taking much impression of the wicked designs of the *Molinists*; (which I shall not credit upon his word, and wherein I am not at all concern'd) I made it my endeavour only to know the severall senses, which they gave that mysterious word, *next*. I should be very glad to give you satisfaction, said he; but you will find such a manifest repugnance and contradiction in it, that you would hardly believe me; nay you would distrust me: Your surer way were to learn it from themselves. I will give you directions how to do it. You are onely to visit at severall times Monsieur *le Moine*; and Father *Nicolai*. I know neither, said I; then see, said he, whether you know any of those I shall now name to you; for they are of the same opinion with Monsieur *le Moine*. It happen'd that I knew some of them. Then, said he, see whether you know any of the *Dominicans* whom they call *The new Thomists*, for they are all such as Father *Nicolai*. I also knew some among those he nam'd to me; whereupon resolv'd to make the best advantage I could of this advice, and to get once out of the businesse, I took leave of him, and went first to one of the disciples of Monsieur *le Moine*.

I entreated him to tell me what was meant by *having*

*the next power to do a thing.* That's no hard matter to resolve, *said he*, it is to have whatsoever is necessary to do it, so that there be nothing wanting to act. According to which, *said I*, to have the *next power* to cross a river, is to have a boat, boat-men, oars, and the rest, so that nothing be wanting. Very right, *said he*. And to have the next power to see, *said I*, is to have a good sight, and light enough. For he, who hath ever so good a sight, would not, in the dark, have the next power to see, according to your doctrine, since that light would be wanting, without which nothing can be seen. Very learnedly, *said he*. And consequently, *added I*, when you say that all the just have alwayes a *next power* to observe the Commandments, your meaning is that they have at all times all the graces necessary for the accomplishment of them, so that there wants nothing on Gods behalf. Hold, *said he*, they have at all times whatsoever is necessary for the observation of them, or at least for their praying to God for it. I apprehend you, *said I*, they have whatsoever is necessary to pray unto God to assist them, it being not necessary they should have any new grace from God so to pray. You are in the right, *said he*. But is it not necessary, *said I*, they should have an *efficacious grace* to pray unto God? Not at all: (*said he*) according to Monsieur *le Moine*.

To lose no time, I went to the Convent of the Dominicans, and ask'd for those whom I knew to be of the *new Thomists*. I intreated them to tell me what *next power* signified. Is it not that, *said I to them*, wherein there is nothing wanting for to act? No, *said they*: how Father *said I*; will you call that power *next*, when there is something wanting to it? and will you say, for example, that a man in the night, and without any light, hath the *next power* to see? we affirm that according to our doctrine he shall have such a power, if he be not blind. I am content, *said I*, but Monsieur *le Moine* understands it in a contrary sense. 'Tis true, *said they*, but we understand it thus. With all my heart, *said I*, for I never quarrel

quarrel about the *terme*, provided I have some account of the *sense* wherein it is taken. But I perceive hence, that when you say the just have alwayes the *next power* to pray unto God, your meaning is, that they stand in need of another assistance, to engage them to pray, without which they never will. You apprehend excellently well, *reply'd the Fathers embracing me*, excellently well. For they must have further an *efficacious* grace, which is not given to all, and which determines their will to pray. And it is a heresie to deny the necessity of this efficacious grace in order to prayer.

Excellently well, *said I to them, in my turn*; but according to you, the *Jansenists* are Catholicks, and Monsieur le Moine a Heretick. For the *Jansenists* affirm that the just have the power to pray, but that there is nevertheless requisite an *efficacious* grace, which tenet you approve. And Monsieur le Moine saith, that the just pray without *efficacious* grace, and that you condemn. Very right, *said they*, yet Monsieur le Moine calls this power, a *next power*.

How Fathers *said I*, this is no more then to play upon words, to say, that you are agreed, because of the common terms you make use of, when you are contrary in the sense. The Fathers made no reply at all, when just upon the word comes in the disciple of Monsieur le Moine whom I had been with before, which I thought an extraordinary good fortune; but I have heard since that their meetings are not so seldom, and that there is almost a constant conversation between them.

I know a man *said I*, to Monsieur le Moines disciple; who sayes, that all the just have alwayes the power to pray unto God; but yet that they will never pray without an efficacious grace determining them, which God gives not to all the just at all times; is he an Heretick or no? Stay, sayes the Doctor, you may surprise me. Soft and fair, *Distinguo*, if he call this power a *next power*, he shall be a *Thomist*, and conse-



quently a *Catholick*; if not, he shall be a *Jansenist*, and consequently an *Heretick*. He, said I, neither calls it *next*, nor *not next*. He is then an *Heretick*, said he; ask these good Fathers else.

I would not submit to their judgements, for they were already giving their consent by a nod with the head. But I told them, this man will by no means admit the word *next*, because they that make of it will not explain it. Upon that, one of the Fathers would needs give it a definition, but he was interrupted by the disciple of *Monsieur le Moine*, who said to him, Must you needs renew our distractions? Are we not agreed not to explain that word *next*, and to make use of it on all sides, without discovering what it signifies? whereupon the *Dominican* was silent.

By this began I to sift out their design, and rising up to be gone; In troth, Fathers, said I, 'tis to be fear'd, there is abundance of foul practice among you, and, be what will the result of your Assemblies, I dare foretell, that though the censure were pass'd; peace would not be established. For, take the word as you please, if there be no explication of it, either side may pretend to the victory. The *Dominicans* will say that the word is taken in their sense; *Monsieur le Moine* will have it in his, and so it will cost much more dispute to explain it, then it hath to introduce it. For, when all is done, there were no great danger to receive it without any sense at all, since it can do no hurt but by the sense. But it is a thing does not become *Sorbonne* and *Theologie*, to use equivocall and ambiguous termes without any explication. And therefore in a word, Fathers, tell me once for all, what I ought to believe to be a *Catholick*; you must, said I together, affirm, that the just have the *next power*, taking it abstractedly as to all sense; *abstrahendo à sensu Thomistarum, & à sensu aliorum Theologorum*.

That is to say, said I, taking my leave, a man must pronounce that word with his lips, to avoid being an heretick in name. For in fine, have you the word out of the



the *Scripture*? No, said they. Have you it from *Fathers*, or *Councils*, or *Popes*? No. Is it *Saint Thomas's*? No. What necessity is there then, said I, to meddle with it, since it hath neither authority nor any sense of it self? You are very obstinate, said they, you shall either affirm it or be an heretick, and Monsieur *Arnauld* also; for we are the stronger party; and if there be occasion; we can bring in so many *Franciscans* that we shall clearly carry it.

Upon this solid reason I left them, for to write you this relation, whereby you perceive they meddle not with any of the ensuing points, and that they are not condemn'd by either side, viz.

1. That grace is not bestow'd on all men.
2. That all the just have the power to fulfill the Commandments of God.
3. That nevertheless, for to fulfill them, and even to pray they stand in need of an efficacious grace, which determines their will.
4. That this efficacious grace is not at all times given to all the just, and that it depends on the pure mercy of God. So that there's onely the word *next* without any sense, which runs all the hazard of it.

Happy are the people that know it not! Happy those who were before its birth! for I see no remedy for it, if the Gentlemen of the *Academy* do not by their Authority expell this barbarous word out of *Sorbonne*; where it causes so much distraction. If that be not done, the censure will infallibly passe; but I perceive all the hurt it can do, will be, to make *Sorbonne* contemptible for this procedure; as such as derogates from that authority, which it is requisite that colledge should have, upon other occasions.

In the mean time I will leave you at liberty to be for or against the word *next*, for I have more affection for my neighbour, then to persecute him under this pretence. If this relation finds you any entertainment, I shall be encourag'd to continue my intelligence of what shall happen. I am, &c.

Paris January. 23. 1656.

## To the same.

### LETTER II.

#### ARGUMENT.

Sufficient Grace defin'd, explain'd; and how it differs from efficacious grace. The union between the Jesuits and the Dominicans, as to the term, disconsonancy about the sense, between the Jesuits, Jansenists, and Dominicans. The great stickling between the Jesuits and Dominicans under the Popes Clement 8. and Paul 5. The ground upon which (things being then left as they were) the Dominicans admitted the term of sufficient Grace, though they taught the contrary.

SIR,

AS I was closing up the last I sent you, there came to give me a visit Monsieur N. our antient friend, the most fortunately in the world for my curiosity; for he is extreamly well vers'd in the Questions of the times, and is perfectly well read in the secrets of the Jesuites; among whom he not only continually is, but hath the acquaintance of the most eminent. After a little discourse of the occasion that had brought him to me; I entreated him to tell me in a word, what were the main points in controversy between the two parrys.

He

He presently inform'd me, and said, there were two principal points; the first concerning the next power; the second touching *sufficient grace*. Of the former you have an account in my last; in this you shall have of the latter.

I understood briefly that their difference concerning *sufficient grace* is this: That the *Jesuits* pretend there is a grace generally given to all, yet so far compliant with the *Free will*, that this latter makes the other *efficacious* or *inefficacious* at its choice, without any new supply from God, on whose behalf there is not any thing wanting for to act effectually. For this reason they call it *sufficient*, because it alone sufficeth for to act. On the contrary, the *Jansenists* will not admit there should be any grace actually *sufficient* which is not also *efficacious*, that is to say, that all those graces which do not determine the will to act effectively, are insufficient to act; because, as they say a man never acts without *efficacious grace*. This is the difference between them.

Enquiring afterwards of the doctrine of the new *Thomists*. 'Tis fantastick, sayes he, they agree with the *Jesuits* in admitting a *sufficient grace* given to all men; but withal hold, that men never act with that only grace; and that to oblige them to act, it is requisite that God give them an *efficacious grace*, really determining their will to the action. which grace God gives not to all. So that according to this doctrine, said I to him; this grace is *sufficient*, and yet is not such. Very right, said he, for if it suffice, therẽ were no need of any more for to act; and if it sufficeth not, it is not *sufficient*.

But, said I, what difference then is there between them and the *Jansenists*? This, said he, that the *Dominicans* are at least so far in the right, that they confidently affirm all men have *sufficient grace*. I apprehend you, said I, they affirm it indeed, but contrary to their judgement; since they adde, that for to act, it

is absolutely necessary to have an *efficacious grace*; such as is not given to all; and so they comply with the *Jesuits*, by a term which hath no sense; and are contrary to them, and agree with the *Jansenists*, in the substance of the thing. 'Tis very true, said he. How then comes there an union, said I, between them and the *Jesuits*? And why do not these latter, oppose them, as well as they do the *Jansenists*? since they will find, among them, such powerful adversaries, as (maintaining the necessity of *efficacious grace* which determines,) will hinder them, from establishing that, which, you say, is alone *sufficient*?

That were too great an undertaking, said he, it is more advantageous for them to comply with those that are powerful in the Church. The *Jesuits* are well satisfied, that they have prevail'd with them to admit the very term of *sufficient grace*, though they understand it as they please; for they make this advantage of it, that, when they please, they make the contrary opinion ridiculous and unmaintainable. For it being once supposed that all men have *sufficient grace*; the conclusion is obvious, that *efficacious grace* is not necessary, since that such a necessity would exclude the sufficiency before supposed. Nor would it signifie any thing to say that it is otherwise understood; the common acception of this term admits not any such explication: for he that sayes, *sufficient*, sayes all that is *necessary*, 'tis the proper and natural signification of it. Now were you but acquainted with what hath pass'd formerly, you would find that the *Jesuits* have ben so far from having their doctrine establish'd, that you would admire to see it advanc'd so much. Know you but what rubs the *Dominicans* laid in their way under *Clement VIII.* and *Paul V.* you would not wonder so much that they are so loth to enter the lists against them, and that they are content they should continue in their opinion, conditionally that they may as freely hold theirs; and that especially when the *Dominicans* countenance it, by these

these words which they have publickly agreed to make use of. They sit down very contentedly with their compliance; they do not press them to deny the necessity of *efficacious grace*; that were to be too unreasonable; 'tis not good tyrannizing over ones friends: the *Jesuits* are very well aforehand. The world is satisfied with words; few search into the depth of things; and so the term of *sufficient grace* being current on both sides, (though in a different sense,) ther's not any, except the most acute Divines, but think, that what that word signifies, is as well held by the *Dominicans*, as the *Jesuits*. And the sequel will discover, that the latter, are not the more easily over-reach'd.

I acknowledged they were indeed very excellent men; and to make the best I could of his advice, I went straight to the *Dominicans*; where I found at the gate a friend of mine, and a great *Jansenist* (for I have acquaintances in all parties) asking for another Father then him, I came to speak with. But with much intreaty I prevailed with him to bear me company, and so ask'd for one of the *new Thomists*. Being come, he was extreemly glad to see me. Well Father, said I, it is not then enough that all men have a *next power*, whereby they never act to any effect, but they must also have a *sufficient grace* wherewith they do as little. Is not this the opinion of your School? It is so, says the Father; I have maintain'd it this very morning in *Sorbonne*. I talk'd out my *half hour* there, and had it not been for the *Sand*, I would have alter'd that unhappy proverb, which is already so rife in *Paris*; he says as little as a *Frier in Sorbonne*. And what do you mean, reply'd I, by your *half hour* and your *sand*? Are your debates cut out by a certain measure? They are so, said he, within these few dayes. And are you oblig'd to speak for *half an hour*? No said he, a man may speak as little as he pleases; but not as much, said I? O the excellent encouragement of ignorance! the rare pretence for those who cannot say any thing worth the hearing!

But in a word, Father, is this grace which is given to all men *sufficient* or no? It is, *said he*. And yet it hath no effect without *efficacious* grace? Very right, *said he*. And all men have this *sufficiency*, *continued I*, and all have not the *efficaciousness*. Very true, *said he*. You mean, *said I*, that all have graces enough, and that all have not enough; that is to say; that this grace *sufficeth*, although it doth not *suffice*; that is to say; is *sufficient* in name, and *insufficient* in effect. In troth, Father, this doctrine is very subtile. Have you forgot, because you have forsaken the world, what the word *sufficient*, signifies among those that have not? Do you not remember that it comprehends whatever is *necessary* for to act? But it is impossible your memory should be so weak; for, to take a comparison which you must be the more sensible of; if you had to dinner but two ounces of bread, and a single glass of water, would you be satisfied with your Prior, who should tell you, that were *sufficient* to nourish you; meaning, that with something else (which he should not give you,) you would have whatever were *necessary* for you to dine well? How then are you so much overseen, as to affirm, that all men have *sufficient* grace to act, when you acknowledge that there is yet some other grace absolutely *necessary* to act, which all have not? Is it that this belief is of no great consequence, and that you leave men at liberty to believe that *efficacious* grace is *necessary*, or not? Is it a thing indifferent, to affirm, that a man having *sufficient* grace, doth not act to any effect? How, sayes the good Frier, indifferent! 'Tis a *heresie*, 'tis a *formal heresie*; the necessity of *efficacious* grace to act effectively is of Faith. 'Tis *heresie* to deny it.

Where are we then, cry'd I, what side must I now take? If I deny *sufficient* grace, I am a *Jansenist*; if with the *Jesuits* I so admit it, that *efficacious* grace is not also *necessary*, I shall be a *heretick*, as you say. And if I admit it as you do, yet granting withal a necessity



cessity of efficacious grace, I offend against common sense, and am a mad-man, as the *Jesuits* affirm. What then must I do in this inevitable necessity of being either a *mad man*, a *heretick*, or a *Jansenist*? And to what extremities are we reduc'd, if of all these, only the *Jansenists* offer no violence either to Faith or Reason, and are withal free from error and madness?

My friend, the *Jansenist*, deriv'd a good omen from this discourse, and thought me already convinc'd. However at that present he said nothing to me, but addressing himself to the the Father, I would fain know, said he, wherein you and the *Jesuits* agree. In this, said he, that both the *Jesuits* and we do acknowledge sufficient graces given to all. But, said the other, there are two things in the word *sufficient grace*; there is the *sound*, which is only wind; and the *thing* it signifies, which is real and effective. So that when you agree with the *Jesuits* about the word [ *sufficient* ] and are contrary to them as to the sense, it is evident that you are contrary one to another as to the substance of that term, and agree only about the sound. Is this a sincere and cordial proceeding? But what reason have you to be troubled at it, says the good man, since we injure no man by this manner of speaking? For in our Schools we openly teach, that we understand it in a sense contrary to that of the *Jesuits*. I am troubled, said my friend, that you do not declare it every where. that by sufficient grace you understand that grace which is not sufficient. You are oblig'd in conscience, when you thus change the ordinary terms of Religion, to acknowledge that when you admit a sufficient grace in all men, your meaning is, that they have not sufficient graces in effect. All persons whatsoever take the word *sufficient* in the same sense, only the new *Thomists* understand it in another. All women, who make up the best half of the world; all relating to Courts; all belonging to the wars; all Magistrates; all Lawyers, Merchants, Tradesmen, all people;



people; in a word, all sorts of persons, except the *Dominicans*, understand by the word *sufficient*, that which comprehends whatever is *necessary*. No man hath yet taken notice of this singularity; it is only said every where, that the *Dominicans* hold, that all men have graces sufficient. From whence, what can be concluded, but that they hold, all men have all the graces which are necessary to act? And that much more, when they see them engaged in the same interests, and designs with the *Jesuits*, who understand it, after that manner. The consonancy of expressions added to that union of parties, must certainly be an evident demonstration of the conformity of your judgments.

All the faithful ask the Divines, what the true state of nature is, since its corruption? *St. Augustine* and his Disciples answer; that it hath no more sufficient grace, then God is pleased to bestow on it. The *Jesuits* come afterward, and say; that all have graces effectually sufficient. The *Dominicans* are consulted upon this contrariety; what do they? They close with the *Jesuits*; by that union, both together make up the greatest number. They separate from those who deny these graces to be sufficient. They declare that all men are furnished therewith. What can be said of this manner of proceeding, less, then that they countenance the *Jesuits*? And yet after all, they adde, that, these, sufficient graces, are fruitless, without the efficacious, which are not given to all.

Would you have a representation of the Church amidst these different opinions? I look on her, as on a man, who, leaving his Countrey to go and travel, is set upon by robbers; from whom he receives several wounds, and is left half dead. He sends into the next towns, for *three* Physicians: The first having search'd his wounds, thinks them mortal; and plainly tells him, that none but God can restore him to his former strength. The second coming after, flatters the distressed

stressed man, and tells him, that he hath yet strength sufficient to recover his own house ; and crow'd over the former, as being of an opinion contrary to his ; and laid a plot to destroy him.

The poor man in this doubtful condition spying the third coming afar off, reaches out his hands to him, as such as he expected should determine the business. This having look'd on his wounds, and considered the judgements of the two former, embraces that of the second, is united with him, and both together conspire against the first, and shamefully force him away, for they are too strong by reason of their number. The wounded man concludes by this proceeding of his, that this third is of the same opinion with the second, and asking him whether it were really so, he declares affirmatively, that his strength is *sufficient* to go through his journey. But the other sensible of his own weakness, ask'd him whence he judg'd him to be so strong ? From this, said he, that you still have your legs : now the legs are members naturally *sufficient* to go upon. But, says the sick man, have I all the strength requisite to make use of them ? for in the languishing condition I now am in, methinks they are useless : no certainly, you have not, says the Doctor, and you will never go effectively if God send you not his assistance from heaven to assist and guide you. How, says the sick man, it seems I have not in my self that *sufficient* strength, such as to which there is nothing wanting, to walk effectively ? Alas you are very far from it, said he. Why then says the wounded man, you are of an opinion contrary to that of your companion, as touching the truth of my condition : I must needs acknowledge it, reply'd the other.

What do you imagine this poor man said ? He was troubled at the fantastick carriage of this third Doctor. He blam'd him for joyning with the second ; to whom he was of a contrary opinion ; and with whom, he was but seemingly compliant ; and discarding the first, to whom

whom he was conformable in effect. Whereupon trying his strength, and finding by experience the truth of his weakness, he dismissed them both, and calling for the first, put himself into his hands; and, according to his advice, begg'd of God that strength, which he confessed he had not in himself; he found mercy at his hands, and, by his assistance, came safely to his own house.

The good Father, somewhat astonished at such a parable, made no answer at all. Whereupon to revive him a little; but after all, Father, said I, calmly to him; upon what account did you give the name *sufficient* to a grace, which you say it is a point of faith to believe, insufficient, in effect? You may speak of it, said he, as your humour leads you. You are free, and a private person; I am a religious man, and live in community; know you not what a difference this makes? we depend on our superiours; they depend on others; those have promised our suffrages; what can I do? That half word was enough; we needed no more to put us in mind of his Brother Frier, who, upon some such occasion, was packed away, like an exile, to *Abbeville*.

But, said I to him, how came your Order to be engaged to admit this grace? That's another discourse, said he. All that I can in a word tell you of it, is, that our Order hath to its utmost maintained the doctrine of *St. Thomas* concerning efficacious grace. How violently did it oppose the first eruption of the doctrine of *Molina*? What pains hath it taken to establish the necessity of the efficacious grace of Jesus Christ? Know you not what passed under *Clement VIII.* and *Paul V.* and that the one prevented by death, and some affairs in *Italy* hindring the other to publish his Bull, the *Vatican* can sufficiently testify to what head we had brought this controversie? But the *Jesuits*, who upon the first breaking forth of *Luther* and *Calvin*, making their advantage of the small light which the people have to discern

cern error from the truth of Saint *Thomas's* his doctrine, had in a small time so generally dispersed their doctrine, that they were become absolute Masters of the popular belief, and we in a condition to be cryed down as *Calvinists*, and treated as the *Jansenists* are at the present, if we did not moderate the truth of *efficacious* grace, by a seeming acknowledgment of a *sufficient*. Being in this extremity, what better course could we take to secure Truth and our own reputation, then to admit the term of *sufficient* grace, yet denying it to be such in effect? This is the true state of affairs.

This he spoke with so much regret that I much pitied him. But my *Second* not moved at it, flatter not yourself, said he to him, with so much tenderness to truth; if she had not met with other Defenders she had perished in such weak hands. You have received into the Church the name of her enemy; 'tis no less then to have received him in himself. Names are inseparable from things; if the word *sufficient* grace be once established, it will be to little purpose for you to say, that you thereby understand a grace that is insufficient, you then speak too late. Your explication will be odious over all the world, where men speak with much more sincerity of things of less consequence; the *Jesuits* will triumph, it will be their *sufficient* grace in effect, and not yours, (which is nothing but a name,) that shall be established; and, what is contrary to your belief, will become an article of faith.

We will all suffer martyrdom, says the Father, ere we consent to the establishment of *sufficient* grace according to the sense of the *Jesuits*; Saint *Thomas*, whom we are sworn to follow, being directly opposite thereto. To which my friend, being more eager then I, replied; Come, come, Father, your Order hath received an honour which it hath not managed well. It deserts that grace which was committed to its trust; and which was never forsaken since beginning of the

the world. That victorious grace, which had been expected by the *Patriarchs*, foretold by the *Prophets*, brought into the world by *Jesus Christ*, preached by *St. Paul*, explain'd by *St. Augustine*, the most eminent of the *Fathers*; maintain'd by those who have followed him, and confirm'd by *Saint Bernard*, the last of the *Fathers*; supported by *Saint Thomas*, the Angel of the *Schools*; transmitted by him to your *Order*; kept up by so many of your *Fathers*, and so gloriously defended by those of your *Order*, under the Popes *Clement* and *Paul*: this efficacious grace, I say, which as a *depositum* hath been put into your hands, to the end that in an holy *Order*, which was to last for ever, it might have preachers to publish it to the end of the world, is now forsaken, for such poor and unworthy concerns. It is now time that other hands be arm'd in its quarrel. It is time that God raise up to the Doctor of Grace, such bold disciples, as, unacquainted with the engagements of the world, may serve God for his own sake. Grace is no longer safe under the banners of the *Dominicans*, but it shall never want defenders, for it forms them it self, by its own Almighty power. It requires hearts that are pure and undefiled; and purifies, and disengages them from the interests of the world, as such as are incompatible with the truths of the Gospel. Prevent these threats, *Father*, and take heed that God remove not this torch out of its place, and leave you in darknesse, and without a crown.

He had said more, for he grew more and more inflam'd, but I interrupted him, and rising up, In troth *Father*, said I, were I a person in authority, I would have it cry'd with sound of Trumpet, **KNOW ALL MEN**, that when the *Dominicans* say that sufficient Grace is given to all, their meaning is, that all have not the grace which sufficeth effectively; which done, you should affirm it as much as you please; but not otherwise. And this clos'd our visit.

You

You see, that this is a *politicall sufficiency* suitable to the *next power*. But I shall presume to tell you, that, if a man be not a Dominican, he may without any danger, quistion not onely the *next power*, but also this *sufficient grace*.

As I make up this letter, word is brought me that the *Censure* is pass'd, but not knowing upon what terms, as also that it will not be publish'd till the fifteenth of *February*; I shall refer the account I intend you of it, to the next Post.

I am, &c.

Paris January. 29.

1656. S. N.

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The Provincial's ANSWER to  
the two precedent  
LETTERS.

Sir,

YOur two Letters have not found me onely entertainment; they are generally seen, generally heard, generally believ'd. They are not onely esteem'd by Divines; they are well receiv'd by those of a lower sphere in the world, nay, they are understood even of Women.

I here send you the thoughts of them, of a Gentleman of the *Academy*, one of the most eminent among those most illustrious persons, who had onely seen the first, I wish that *Sorbonne*, which owes so great an obligation to the memory of the late Cardinal, would submit to the jurisdiction of his French Academy; The author of the Letter should not be unsatisfied. For as a member of it, I should exercise my authority to condemn;



denn, to banish, to proscribe, nay, I should not stick to say, to exterminate with all my power this same next power, which makes so much noise to no purpose, while none can tell what it means. But the misfortune is, that our Academic power is limited, and cannot take cognizance of this case. I am sorry for it, and that so much the more, that all the little power I have is not able to acquit me as to what I owe you, &c.

I shall adde to that, what another person, of whom I shall not give you the least hint as to know him, hath written to a Lady who had sent him your first Letter. I am obliged to you, much beyond what you can imagine, for the Letter you sent me; it is infinitely ingenious, and excellently well penned. It discovers things without being too open; it clears up the cloudiest things in the world; it satyrises handsomely; it instructs even those who are not at all acquainted with the things, but extremely heightens their entertainments who know them. It is, besides all this, an excellent apology; and, if you will, a subtle and ingenious censure. In a word, it discovers so much art, so much wit, and so much judgement, that I should very gladly be acquainted with the Author, &c.

I doubt not but you would be as glad to know the person that gives it this character; but you must be content to honour him without knowing him, and when you shall know him, you will honour him much more.

Be pleased therefore to continue your Letters upon my account; and let the censure come when it will, we are provided to entertain it. Those words of next power and sufficient grace, though threatned with, we are nothing afraid of. We have heard too much of the Jesuits, Dominicans, and Monsieur le Moine, as well concerning the different senses they are taken in, as touching the solidity of these new words, to trouble our heads about them.

In the mean time I shall ever rest, &c.

Paris, Febr. 2.

1656.

To



# To the Provincial by way of Answer to the Precedent.

## LETTER III.

### ARGUMENT.

The combination of Molinisme against Monsr. Arnauld. A proposition taken out of his 2. Letter is examin'd; and, though maintain'd by the Fathers, censur'd as blasphemous, heretical, &c. The malice, invalidity and groundlessness of the Censure. The design and expectation of the Molinists from it. Whence it came that discourses in Sorbonne were limited to half an hour, a rare invention of the adversaries of the Jansenists.

SIR,

I Had no sooner received your letter, but there was brought me a written copy of the *Censure*. I am as nobly treated in the one as Monsieur Arnauld is unworthily in the other. I fear me there may be excess on both sides, and that we are not well known by our Judges; for if we were, I am confident that Monsieur Arnauld would deserve the approbation of Sorbonne, and the censure of the Academy. There is indeed a

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contrariety in our interests; he should make himself known that he might vindicate his innocence, where, as I should continue in obscurity, that so I might not lose my reputation. So that since I may not discover my self, I recommend it to your care, to make my acknowledgements to my noble Approbators; and it shall be mine to give you an account of the *Censure*.

Sir, I must needs confess, I was extremely astonished at it. I expected to finde the most abominable heresies in the world condemned in it; but you will second my admiration with your own, to see that so many extraordinary preparations should come to nothing just at the production of so great an effect.

To understand it with more satisfaction, I shall desire you to reflect on the strange impressions have been given us for so many years of the *Iansenists*. Then call to mind the Cabals, the factions, the erroneous opinions, the schismes, the plots which have been for so long time laid to their charge. Adde to that how much they have been traduced and defamed in books and pulpits, and how that this torrent, which hath been so violent and of so long continuance, hath nevertheless increased within these late times, wherein they are openly and publickly accused, not only as hereticks and schismatick, but have been censured as Apostates and Infidels, denying the mystery of Transubstantiation, and renouncing Jesus Christ and the Gospel.

From so many such horrid accusations might well be hatched the design of examining their books; so to conclude them really such. Among the rest they have fallen particularly on the second Letter of Monsieur *Arnauld*; which was given out to be fraught with the most detestable errors, could be imagined. They appoint for his Examiners his most professed enemies. Their main business is to sift out whatever they should think censurable; and they make report of a proposition concerning the doctrine thereof, which they expose to *Censure*.  
What

What could be less expected from all these proceedings, then that that proposition, culled out from all the rest, with such remarkable circumstances, should comprehend the essence of the blackest heresies imaginable? And yet it is such, that there cannot be any thing seen therein, which is not so clearly and so formally expressed in those passages of the Fathers, cited by Monsieur *Arnauld* in that place, that I never yet met with any man that could apprehend any the least difference. All which notwithstanding, it was imagined there was some terrible one; since that, the passages out of the Fathers being absolutely Catholick, it must needs follow, that the proposition of Monsieur *Arnauld*, to be heretical, should imply an inevitable contradiction thereto.

It was from the Colledge of *Sorbonne* that this discovery was, not without reason, expected. The eyes of all Christendome were open to perceive in the censure of these Doctors that point which was so imperceptible to the community of man-kind besides. In the mean time, Monsieur *Arnauld* makes his Apologies, wherein, in several columns, he layes down his own proposition, and the passages out of the Fathers, whence he had taken it, so the better to discover the conformity, even to ordinary capacities.

There we finde Saint *Augustin*, in one place where he cites him, saying, *That Iesus Christ shews us a just man in the person of Saint Peter, who by his fall teaches us to shun presumption.* He brings another out of the same Father, saying, *That God, to shew us that we can do nothing without grace, hath left Saint Peter without grace.* He cites another out of Saint *Chrysostome*, saying, *that the fall of Saint Peter happened not out of any coldness in him towards Iesus Christ; but because grace failed him, and that it happened, not so much through his negligence, as by Gods forsaking of him, purposely to teach the whole Church, that without God a man can do nothing.* Out of all which he draws the condemned proposition.

which is this; *The Fathers shew us a just man, in the person of Saint Peter, to whom the grace, without which, a man cannot do any thing, was wanting.*

Upon this do some endeavour, (though ineffectually,) to discover how it can come to passe, that the expression of Monsieur Arnauld is as different from those of the Fathers, as Truth is from Errour, and Faith from Heresie. For wherein consists the difference? Is it that he sayes, *That the Fathers shew us a just man in the person of S Peter?* They are the very words of Saint Augustine. Is it that he sayes, *that grace failed him?* The same Saint Augustine, who affirmed Saint Peter to be a just man, sayes also, *that upon that particular occasion grace failed him.* Is it that he sayes, *that without grace a man can do nothing?* But is it any more then what Saint Augustine sayes in the same place? nay, even what Saint Chrysostome said before him, with this onely difference, that he expresses it more fully, where he sayes, *That his fall happened not through his coldness, or negligence, but through a defect of grace, and the dereliction of God.*

All these considerations held the world in suspence, as desirous, to know wherein this diversity consisted, when at last this so famous and so long expected Censure appears, after so many Assemblies. But alas! how strangely hath it eluded our expectation! For (whether these good Molinists thought it below them to give us any information of it, or for some other reason known onely to themselves, they have done no more then barely pronounc'd these words; *This proposition is temerarious, impious, blasphemous, worthy to be anathematiz'd, and heretical.*

Sir, could you believe it, that abundance of people seeing themselves eluded as to their hope, begin to grow quarrelsome, and would be reveng'd on the Censors themselves? They draw from their carriage strange consequences, for the innocency of Monsieur Arnauld. What, say they, is this all to many

many Doctors so cruelly bent against one, could do in so long time, onely to finde in all his works but three lines, they can object any thing against, which yet are taken out of the very words of the most eminent Doctors of the Greek and Latine Churches? Is there any Author that they had a mind to ruine, whose writings might not afford a more specious pretence? What greater argument can we expect of the true Faith of this illustrious, though censur'd, person?

Whence comes it, say they, that they are so liberal of imprecations in the censure, where they saggot together all the most terrible expressions of *posson*, *pestilence*, *horror*, *temerity*, *impiety*, *blasphemy*, *abomination*, *execration*, *Anathema*, *heresie*, which are the most horrid could be uttered against *Arius*, nay, *Antichrist* himselfe, to confute an imperceptible heresie, and that without making any discovery thereof? If this proceeding be against the words of the *Fathers*, where is *Faith* and *Tradition*? If against *Montieur Arnauld's* proposition, let them shew us wherein it differs from them, since we can perceive nothing but a perfect conformity. When we shall be made sensible of the evil it may contain, we shall abhor it; but while we see no such thing, and onely find the sentiments of the holy *Fathers* comprehended and expressed in their proper termes, how can we avoid having an holy veneration for it?

Thus you see how some are incens'd, but they are such as are too sharp sighted; For us who dive not very deeply into things, our best course is to be quiet and comply. Would we be more learned than our Masters? Let us not undertake what they avoid, we should lose our selves in this disquisition. If we should be too strict, it's to be fear'd the Censure itself would prove heretical. Truth is a thing so delicate, that when a man is at ever so little distance from it, he falls into error; but this latter is also of such a fine thread, that even before a man gets

loose from it, he jumps into the truth. There is but an imperceptible point between this proposition and Faith. The distance is so insensible, that not perceiving it, I was afraid I should be opposite to the Fathers of the Church, by agreeing too well with the Doctors of Sorbonne.

This fear made me address myself to one of those who were neuter in the first question, to inform myself truly of the business. I went to one I thought the ablest, whom I intreated to set down the circumstances of this difference, ingenuously confessing I could not perceive any. To which he reply'd laughing; How simple are you to imagine there is any! where should it be? Do you think if any such were, that the world should not have heard of it, and that they would not have been glad to expose it to the sight of all those, in whose esteem they would discredit Monsieur Arnauld? But said I, to what end then did they bandy against this proposition? Are you yet ignorant, reply'd he, of these two things, which those that know least of these proceedings are not unacquainted with? One, that Monsieur Arnauld, hath ever been cautious of saying any thing, which was not strongly grounded on the Tradition of the Church. The other, that his adversaries are nevertheless resolv'd to cut him off from all benefit thereof, upon any terms whatsoever. And consequently the writings of the one giving no advantage to the designs of the others, they have, to satisfy their passion, been forc'd to take any proposition, and to condemn it, without giving any account wherein or wherefore. For do you not see, how the Jansenists keep them still at check, and prosecute them so violently, that upon the least word they let fall against the doctrine of the Fathers, they are presently overwhelm'd with whole volumes, and forc'd to submit? So that after so many discoveries of their weakness, they have thought it more easie, and convenient to censure, than to reply;

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because it is less trouble to find *Friers*, then *Arguments*.

But, said I; if it be so, the censure signifies nothing. For what credit will men give it, when they find it groundless, and destroy'd by those Answers which will be made thereto. Did you reflect on the humour of the people, (*says the Doctor*,) you would speak after another rate. Their Censure, (how censurable soever it may be in it self,) will for a season have its effect; and though it be certain, there will be so much pains taken, to shew its invalidity, that it will at last be discovered; yet is it withall true, that at the beginning, it will have as great an influence over the most, as if it were the justest censure in the world. For there needs no more then to cry up and down the streets, *Come, buy the Censure against Monsieur Arnould. Here's the condemnation of the Jansenists; the Jesuites have their will.* How few are there that will read it? How few of those that do read it will understand it? How very few will perceive that it answers not the Objections? Who do you think will concern himself so much in the business as to undertake to examine it to the bottome? whence you may infer how advantagious it will be to such as are adversaries to the *Jansenists*. They are sure by this means to triumph, though, as they are commonly wont, vainly, for some few months. And that's very much, as the case stands with them; by that time they will have bethought them of some other shift to subsist. They live but from hand to mouth. By these slights have they kept above water all this time; as for instance, one while by a *Catechism*, wherein a child condemns their Adversaries: Another by a *Procession*, wherein sufficient grace leads the efficacious in triumph; one time by a *Comedy*, wherein Devils carry away *Jansenius*; another by an *Almanack*, and now by this *Censure*.

In troth, said I to him, I had erewhile much to ob-



jest against this procedure of the *Molinists*, but having heard what you say, I admire their prudence and their policy. I now see they could not have done any thing more judiciously or more securely. You apprehend it right, said he, their surest way hath ever been to be silent; which haply gave a great Divine occasion to say, *That the most able among them, are those who plot much, speak little, and write nothing.*

'Twas by the suggestion of this spirit, that in the very beginning of the *Assemblies*, they had prudently ordered, that if Monsieur *Arnauld* came into *Sorbonne*, it should be simply to discover what he believ'd, not that he should engage in dispute with any one. The examiners not strictly observing this method were a little at a loss, whence haply it came to pass, that they were so sharply refuted by the second *Apologetick*.

From the same Spirit have they deriv'd that rare and wholly new invention of the *half hour*, and the *sand*. They have by that means prevented the importunity of those tedious Doctors who thought it a certain pleasure to refute their reasons; to produce the books so to convince them of falshood; to presse them so much to answers, and to reduce them to such extremities, that indeed they had not any to make.

Not but that they well saw, that this want of freedom which had oblig'd so many Doctors to refrain the *Assemblies*, must needs derogate from the Censure, and that the proceeding of Monsieur *Arnauld* would be an ill prologue to usher in a favourable reception of it. Nay, they are satisfied that persons of but ordinary parts and abilities will give as great weight, to the judgement of 70 Doctors, (who could not expect to get any thing by defending Monsieur *Arnauld*,) as to that, of an hundred others, who could lose nothing, by condemning him.

But, all consider'd, they thought it no small advantage to have a *Censure* out; though it were but  
of

of a part of *Sorbonne*; and not of the whole body; though it were pass'd with little or no freedome, and procur'd by little shifts, and those not the most regular; though it explain nothing of what might be in controversie; though it expresse not wherein this heresie consists; and that there is little said in it, for fear of mistake, Nay, this silence is a mystery to the simple; and the Censure will have this singular advantage thereby, that the greatest Criticks, and most acute Divines, cannot find any insufficient reason in it.

You may therefore clear up your thoughts, of all fear of being an Heretick, for admitting and adhering to the condemn'd proposition; it is not dangerous any where but in *Monsieur Arnault's* second Letter. If you will not take my word, take *Monsieur le Moine's*, the most violent of the Examiners; who, to a Doctor of my acquaintance, asking him wherein the difference in question consisted, and whether it were any longer lawfull to say what the Fathers said, made this admirable reply; *This proposition were Catholick in any other mouth. 'Tis onely in that of Monsieur Arnault, that Sorbonne hath condemn'd it.* Whence admire the stratagems of *Molinisme*; whereby are wrought such strange hurly-burles in the Church; That what was sound and Catholick in the Fathers, becomes heretical in *Monsieur Arnault*; that what was heretical in the *Semipelagians*, proves Orthodox in the writings of the *Jesuites*; that the so ancient Doctrine of *Saint Augustine* is insupportable Novelty; and that the new *Inventions*, which are hatch'd every day, even before our eyes, pass current for the ancient Faith of the Church. Upon this he took leave of me.

This instruction hath restor'd me to my sight. I learn by it, that this heresie is of a new kind; they are not the opinions of *Monsieur Arnault* that are heretical; 'tis onely his person. 'Tis a personall Heresie. He's not an Heretick for any thing he hath either said

or written, but onely because he is Monsieur *Arnauld*, this is all can be objected against him. Let him do what he will, he shall never be otherwise, till he cease to be at all. The Grace held by Saint *Augustine* shall never be the true grace, while Monsieur *Arnauld* maintains it. It would haply be such, did he but once oppose it. It were the surest way, haply the onely means, to establish that, and destroy *Molinisme*; so much misfortune do the opinions he embraces derive from him.

But let us have nothing to do with their differences, they are the disputes of *Divines* and not of *Divinity*. We who are no Doctors need not trouble our thoughts with their Controversies. Communicate the news of the *Censure* to all our friends, and afford me your affection so far as you conceive me, Sir,

Paris Feb. 9.

1696.

Your most humble and  
most dutiful Servant,

**E.A.A., B.P.A.F.D.E.F.**

## To the same.

### LETTER IV.

#### ARGUMENT.

**Actual Grace defin'd and explicated. How understood by the Jesuits. The qualifications of an Action ere it can be a sin. The 5. conditions requisite, according to Monsieur Le Moine, to make an action imputable as sin. An action committed by any one that hath not the sight of the good and evil thereof, and does not know, doubt, fear or imagine, that God is displeased with it, is no sin, as the Jesuits affirm. Sins committed out of surprise, ignorance, or an oblivion of God or our own duty, not imputable, says F. Annat, Jesuit. All men, even, Artists, and Infidels, have this foresight and these inspirations, that is, actual Grace. The conditions of voluntary and involuntary actions examined out of Aristotle, who is perverted and imposed upon by Father Bauny.**

SIR,

**O**F all men, the Jesuit, as they say, hath no fellow. I have seen Dominicans, Doctors, nay, persons

of most qualities; I wanted only this visit to make me compleat. For I find other men do but copy out of them; and things are ever most noble in their *Originals*. I had the happiness to meet with one of the most eminent among them, having no other company then that of my faithful *Jansenist*, who was with me at the *Dominicans*. Being extremely desirous to understand the difference there is between the *Molinists* and the *Jansenists*, concerning what they call *actual grace*; I addressed my self to the good Father, desiring him to afford me some little instruction, and explain that term whereof I told him I knew not the meaning. With all my heart, replied he; I have a particular affection for the curious. Take the definition of it. By *actual grace*, we mean, an inspiration of God, whereby he discovers his will unto us, and stirs up in us a desire to accomplish it. And what controversie, said I, doth this breed between you and the *Jansenists*? This, replied he, that we would have God bestow *actual graces* on all men in every particular temptation; for we hold, that if a man have not in every temptation, that *actual grace*, to restrain him from sinning, what sin soever he may commit cannot be imputed to him. On the contrary, the *Jansenists* affirm, that sins committed without this presence of *actual grace*, are nevertheless imputable. But they are a sort of pitiful souls. I guessed at what he would say, yet to clear it a little more fully, Father, said I to him, this term of *actual grace* I know not how to digest, it is a meat I am not used to, would you but do me the favour to tell me the same thing without using that term, I should think it a great obligation. To do that, said the Father, I am only to put the definition instead of the thing defined, that alters not the sense of the discourse; with all my heart. We hold then as an undeniable principle, That an action cannot be imputed as sin, if God, before it be committed, give us not a knowledge of the evil of it, and an inspiration exciting us to avoid it. Have I now expressed my self home?

I was not a little astonished at the discourse; which granted, all sins of *surprise*, and all committed out of a pure oblation of God, are not to be imputed: whereupon turning to the *Jansenist*, I knew by his countenance that he was of another opinion. But he continuing silent, Father, said I, I will what you say were true, and that you could make it good. How? said he, you would have it proved? you shall be satisfied; be that upon my account. Upon that he went for his Books, while I and my friend fell into discourse. Did ever man talk thus, said I? Is this such news to you, replied he? Assure your self, that neither Fathers, nor *Popes*, nor Councils, nor the *Scriptures*, nor any Books of Devotion even in these last times ever spoke after this rate; but indeed, for *Casuists* and late *Schoolmen*, he can easily furnish you. But such, replied I, if they clash ever so little with Tradition, I can as easily laugh at. You are in the right, said he to me, at which word, in comes the Father laden with books, and presenting me with the first came to his hand. There, said he, read Father Banny's Summary of sins: it is the fifth Edition, whence you may infer the goodness of the Book. 'Tis pity, said my *Jansenist* to me whispering, that this should be condemned at Rome, and by the Bishops of France. Turn said the Father, to pag. 906. I did, and found these words, For a man to sin, and stand guilty in the sight of God, he must know that the thing he is about to do, is a sin; or, at least, doubt, fear, or imagine that God takes no pleasure in the action he is about; that he forbids it; and all this notwithstanding, to do it; to break through the hedge; and exceed his bounds. A very good beginning, said I to him. But note by the way what Envy is, replied he. This very passage gave Monsieur Haillet occasion, before he became one of us, to abuse Father Banny, applying to him these words, Ecce qui tollit peccata mundi: behold him that takes away the sins of the world. It is, said I, a new kinde of redemption, this of Father Banny's.

But



But would you have a more authentick proof, continu'd he? take this book of Father Amant. This is the last of his writing against Monsieur Arnould; turn to pag. 34. where the leaf is turn'd down and read the lines I have mark'd with black lead, they are golden ones. There I found these words. *He who hath not any thought of God, nor yet of his own sins, nor any apprehension, that is, as he explain'd it, any knowledge, of the obligation lies upon him to exercise acts of the love of God, or of contrition, hath no actual grace to exercise those acts; but it must be also acknowledg'd, that he is not guilty of any sin if he omit them, and that if he be damn'd, it will not be for any thing relating to that omission.* And some few lines lower, *And the same thing may be affirm'd of sins of commission.*

See now, says the Father, how he speaks of the sins of Omission and Commission; he forgets nothing; what say you to it? I am extremely well satisfied, reply'd I; what excellent consequences may be deduced from it, I am already over head and ears in them! O what mysteries am I rapt into! I see a far greater number justified by this ignorance, and forgetfulness of God; then by Grace and the Sacraments. But, Father, does this any more then bring me into a fools paradise? Is not this something like that sufficiency which sufficeth not? I am extremely afraid of the Distinguo; I have been trippann'd there already, do you speak sincerely? How, said the Father, a little enflam'd; this is no jesting matter; here is not any equivocation. I am in earnest, said I to him; but the excess of my desire it should be so, puts me into some fear it may not.

Take then for your better information, the writings of Monsieur le Moine; who hath taught it openly in Sorbonne. He indeed learnt it first from us, but hath clear'd up the business excellently well. O what a solid work hath he made of it? He shews that to make an action to be a sin, there is a necessity all these things be transacted in the soul. Read and weigh every word. I read in Latin what you find here in English.



1. On the one side, God infuses into the soul, a certain love, which inclines her towards the thing commanded; and on the other, the rebellious concupiscence presses her to the contrary.

2. God inspires her with a knowledge of her weakness.

3. God inspires her with a knowledge of the physician, that must cure her.

4. God inspires her with a desire to be cur'd.

5. God instills into her a desire to pray to him, and implore his assistance.

Now if all these things pass not in the soul, says the Jesuit, the action is not properly sin; and consequently not imputable; as Monsieur le Moine affirms in the same place; and all throughout the discourse. Are you not yet satisfied with Authorities?

But all modern, whisper'd my Jansenist. 'Tis very well, said I; applying myself to the Father. What a happiness is this for many of my acquaintance; I must needs make them yours too. It may be you have not met with any, burthened with fewer sins than they; for, they never think of God. Vices have prevented their reason. They never had the knowledge of their infirmities, nor yet of the physician, that should cure them. Such a desire as that of their souls welfare, never so much as came into their thoughts; much less that, of begging it of God; so that according to Monsieur le Moine, they are yet in their baptismal innocence. They never were guilty of a thought of loving God, or being sorry for their sin; in so much; that, according to Father Annat, they have not committed any sin, through want of charity and repentance. Their life is a continual study of all sorts of pleasures, and enjoyments, never interrupted by the least remorse of Conscience. From these extravagances I inferr'd their infallible destruction; but Father, you convince me, that they are so many demonstrations of their salvation; happiness be your reward for this excellent way of justification. Others  
cure

cure souls by painful austerities ; but you shew us, that those who were thought the most desperately sick, are the best in health. O the excellent method of living happily both in this and the other world ! I ever was of opinion that a man sinned the more, the less he thought of God ; but for ought I perceive now, when a man hath once learn'd the knack of not minding him at all, things, are in a secure posture for the time to come. Away, away, with these half sinners, who have some little inclination to vertue, inevitable damnation is their lot. But for those free sinners, obdurate sinners, sinners, whose lives are not check'd with any one good action, full and fat sinners, Hell cannot hold them ; they have cheated the Devil by their over-compliance with him.

The Father perceiving well the connexion of these consequences, made a handsome evasion, and, without shew of any disturbance, either through good nature or prudence ; that you may see, said he, how we save all these inconveniences, know, we affirme, that all these impious persons you speak of, should be without sin, if they never had had thoughts of conversion, or desires to apply themselves to God. But we hold that they all have, and that God never suffered any man to sin, having not before given him a sight of the evil he intends to commit ; and with all a desire either to avoid the sin, or at least to implore his assistance to enable him to shun it ; and there are none but *Jansenists* that affirme the contrary.

How, Father, reply'd I, is that the *Heretick* of the *Jansenists*, to deny that at every time a man commits a sin, a certain remorse troubles his Conscience, notwithstanding which, a man sticks not, as Father Bauray says, to break through the hedge, and exceed his bounds ? It's very pleasant a man should be an *Heretick* for this, I thought men had been damn'd for not having good thoughts, but that they should, for not believing that all the world have, is a thing I must confess, never came into my thoughts.

But

But Father, I think my self oblig'd in conscience to undeceive you ; and tell you, there are thousands have not these desires, sin without the least regret, and do both rejoyce and glory in it. And for this I appeal to your self, who must needs know it well. No question but you hear the confessions of some of those I speak of, for it is among persons of quality that it ordinarily happens.

But Father, look you to the dangerous consequences of your doctrine. Do you not perceive what influence it may have on those *Libertines* who make it their business to raise doubts about Religion it self ? what advantages do you give them, when you tell them, as an article of Faith, that at the commission of every sin, they feel a certain monition and internal desire to eschew it ? For is it not evident, that being, by their own experience, convinc'd that your doctrine is erroneous, even as to that point which you say is of faith, they will extend the consequences of it to all the rest ? They will say, that if you are not orthodox in one article, you are to be mistrusted in all ; and so they will be forc'd to conclude, either that Religion is false in it selfe, or that you are but slenderly instructed in it.

But my second taking up my discourse, it were, Father, said he, more for the security of your doctrine, not to make so obvious an interpretation, as you have done, of what you mean by *actual grace*. For how can you but expect to meet with the incredulity of many, if you openly declare, *That no man sins but he hath before hand the knowledge of his infirmity, as also that of his physician, with the desire of being cur'd, and that of begging it at Gods hands ?* Will it be believ'd, upon your word, that those who are immers'd in Avarice, unchastity, blasphemy, quarrels, revenge, robberies, Sacriledges, have any reall desires to embrace chastity, humility, and the other Christian virtues ;

Can any one imagine that those *Philosophers*, who so highly celebrated the power of nature, knew her infirmities,

firmities and the cure thereof? Will you affirm that those who maintain'd it as an undeniable Maxime, that *virtue is not the gift of God, and that there never was any person that craved it of him, ever bethought them to ask it of him themselves?*

Who can believe that the Epicureans, who did not acknowledge Divine Providence, had any motions to pray unto God? when they affirmed, that our addresses to him are derogatory to his Majesty, as if it were below him to trouble himself with any thoughts of us or our necessities.

In a word, how can it be imagined that Idolaters and Atheists can have, in all their temptations, (that is, an infinite number of times in their life,) any inclination to pray to the true God, whom they know not, to bestow on them the true virtues they are ignorant of?

All this, says the good Father very resolutely, we shall affirm, and rather then acknowledge that a man can sin, and not have the sight of his evil doing, and an inclination to the contrary virtue, we shall maintain, that all the world, even *Atheists and Infidels*, have these inspirations and desires in every temptation. For you cannot, at least by the Scripture, make it appear otherwise.

Upon this I resumed the discourse. How, said I, Father, must we appeal to Scripture to evince a thing so evident? This is no point of faith, not indeed of ratiocination, but meerly matter of fact; we see, know, and feel it.

But my Jansenist closing with the Father upon his own termes; If you will not, (said he to him,) be satisfied with any thing but Scripture, be it so: but I pray oppose it not; and since it is written, *That God hath not revealed his judgements to the Gentiles, and hath suffered them to erre in their own wayes*, do not affirm that God hath enlightned those, whom the holy Writ assures us, to have been left in darkness and the shadow of death.

Does

Does it not sufficiently convince you that your principle is erroneous, to see that Saint Paul calls himself the chiefest of sinners, for a sin which he professes committed out of ignorance, not without zeal?

Is not the Gospel clear enough, that those who crucified Jesus Christ stood in need of the pardon he begg'd for them, though they were not sensible of the malice of their action, and that, according to Saint Paul, they had never done it, if they had known so much?

Is it not Christs forewarning us, that there will be those that shall persecute his Church, yet believe they do God service in their endeavours to ruin it, enough to let us understand, that this sin, which, according to the Apostle, is the greatest, may be committed by such as are so far from knowing they offend, that they believe they should, if they did it not? In a word, is it not enough that Jesus Christ himself hath taught us, that there are two kinds of sinners, one sinning with knowledge, the other without, yet shall be both punished, though in a different measure?

The good Father pressed by so many proofs out of Scripture, whereto he had appealed, began to give ground, and admitting impious persons to sin without inspiration; you will not certainly deny, said he; that the Righteous never sin but God gives them—

You retreat, you retreat, Father, said I to him, and quit the general principle; and perceiving that it holds not in respect of sinners, you would compound the business, and make it competible to the Righteous. But, that granted, the advantage you will make of it will be very inconsiderable; for the benefit of it will reach to very few; insomuch that it is not worth the disputing for.

But my Second, who had, as I conceive, by his readiness to take all advantages, studied the the question very much, that morning, gave him this answer. You are now, said he to him, gotten into that redoubt, which all of your party, that run the hazard of a dispute, are forced to; but you lie as open to all assault

as ever ; for your example of the *just*, is soon defeated. Who makes it any question but that even they very frequently fall into sins of surprise ; and that when they are not sensible of it ? Do we not learn even from the *Saints* themselves, what trap doors concupiscence lays for them ; and that it often happens, ( notwithstanding a vigilant sobriety, ) that they sacrifice that to pleasure, which they thought to have bestowed only on necessity ; as Saint *Augustin* acknowledgeth of himself, in his *Confessions*.

How ordinary is it to see even the most zealous, transported with passion and bitterness in dispute, through an over-reflection on their own interests ; though their consciences give them not at that time any other notice, save that they behave themselves so, out of a tenderness to truth ; and they themselves are not sensible of it, till a long time after ?

But what will be said of those who are violently inclined to things really bad, as believing them really good, ( whereof we have many instances in the *Ecclesiastical History* ) which yet hinders not, but that, as the Fathers hold, they have sinned in those occasions ?

Moreover, this not granted, how could the righteous be guilty of *secret* sins ? How should it be true that God alone knows their greatness and number ? In-  
somuch that no man knows whether he deserve love or hatred, and that the greatest Saints should always walk in fear and trembling, even though they finde not themselves guilty of any thing, as Saint *Paul* affirms of himself.

You are therefore to conceive, Father, that the examples as well of the *righteous* as *sinners* do equally overthrow the necessity you suppose there is, ( to make sin imputable, ) of knowing the evil, and loving the contrary virtue, since the earnestness of impious persons in their vices, sufficiently discovers they have not the least inclination to virtue ; and that the affection  
which



which the righteous have for vertue, argues very much, that they have not alwayes a knowledge of the sins they dayly commit, as is clear out of Scripture.

And that the righteous do sin after this manner it is so certain, that it seldome happens great Saints offend otherwise. For how can it be imagined that those sublimated souls, which with so much ardor and aversion, shun the least things that may displease God, as soon as they are sensible of it, and who yet commit many sins dayly, should have every time, before they sell, the knowledge of their infirmity on that occasion, as also that of their Physician, together with the desires of their health and praying to God for his assistance; and that, notwithstanding all these inspirations, these zealous souls cannot but exceed their bounds, and commit the sin?

Conclude then, Father, that neither sinners, nor yet the righteous have alwayes these knowledges, these desires, and all these inspirations as often as they sin; that is, to use your term, have not alwayes *actual* grace in all occasions wherein they sin. And affirm not with your upstart Authors that it is impossible a man should sin, when he knows not justice; but acknowledge rather with Saint *Augustin*, and the ancient Fathers, that it is impossible he should not sin, when he is not acquainted with justice. *Necesse est ut peccet à quo ignoratur justitia.*

The good Father perceiving his opinion almost defeated as well, in regard of the righteous as sinners, would not yet quit the field; well, said he, after a little meditation, I have forces enough to rout you yet. Whereupon taking up Father *Bauny* in the same place he had shewn us before; see, see but the reason on which he grounds his position; I knew he was not unfurnished with good proofs. Read there what he cites out of *Aristotle*; and you shall acknowledge, that, after so express an authority, you must either burn the books of that *Prince of Philosophers*, or be of our opinion.



nion. Note then the principles Father Bauny grounds thereupon. He says in the first place, *that an action cannot be imputed as blameable when it is involuntary.* I grant it, said my friend to him. This is the first time, said I to them, that ever I knew you agree about any thing; if you value my advice, Father, go no further. That would amount to nothing, said he; for we are to know what conditions are requisite to make an action voluntary. I am extremely afraid, answered I, that you will fall out about it. Fear nothing, said he, the case is clear, Aristotle is on my side. Pray mark what Father Bauny says; *That an action be voluntary, it is requisite it should proceed from a man that sees, that knows, that considers well what there is of good, what of evil in it.* *Voluntarium est*, say we commonly with this Philosopher (you know, said he to me, wringing me by the hand, who Aristotle is) *quod sit à principio cognoscente singula, in quibus est actio.* So that when the will is at randome, and, without any discussion, inclined to desire, or abhor, to do, or omit a thing, before the understanding could possibly come in to see, whether the evil of it were in prosecuting or eschewing it, doing or not doing of it, such an action is neither good nor evil, in as much as before that disquisition, that sight and reflection of the minde, upon the good and bad qualities of the thing wherein a man is employed, the action whereby it is done is not voluntary.

Now, said the Father, are you not yet satisfied? I should think, replied I, that Aristotle is of Father Bauny's opinion, yet can I not but much wonder at it. How, Father, to act voluntary, is it not enough that the Agent knows what he does, and that he does it not but because he will do it? but it seems, it is further requisite, *that he see, that he know, and consider well what there is of good and evil in the action.* This granted, humane life will afford but few voluntary actions, for a man seldome thinks of all this. How many oaths in gaming, excesses and extravagances, in our debauches and enjoyments, are there, which, being

not

voluntary, are consequently neither good nor bad, nor attended by these reflections of the mind on the good and bad qualities of what a man does? Is it possible, Father, that this should come from *Aristotle*? I have heard say, he was a very excellently good person. He clear up the business to you, says a *Jesuit*. Whereupon calling for *Aristotle's Ethics*, opened it, at the beginning of the third book; since Father Bauny had taken the words he had cited from him: Father, said he; I excuse you for taking upon the credit of Father Bauny, that *Aristotle* was of this opinion; but you would have been of another mind, had you read him your self. 'Tis very true, he saith, that to make an action voluntary a man should know the particularities of that action, *singula in quibus est actus*. But what does he mean by this, but the particular circumstances of the action? As the instances he gives clearly demonstrate, he producing none but such as are ignorant of some one of the circumstances; as that of a person, who being to shew an engine, looses a dart out of it, and casually hurts some body; and that of *Meropus*, who killed his own son, when he thought he killed his enemy; and such like.

Hence you may perceive what kind of Ignorance that in which makes an action involuntary; and that is no other then that of the particular circumstances, called by Divines, as you very well know, Father, the ignorance of the fact. But for that of right, that is the ignorance of the good and evil, which are in an action, whereof the present discourse is, let us see whether *Aristotle* be of Father Bauny's opinion. These are the words of the Philosopher. All impious persons are ignorant of what they should do, and what they should avoid; and this is the very thing that makes them impious and wicked. It cannot therefore be affirmed, that, because a man is ignorant of what in prudence he ought to do, to perform his duty, his action is involuntary. For this ignorance which consists in the election of good and evil, does not cause an action to be involuntary;

voluntary; but onely makes it vicious. The same thing may be said of him who is generally ignorant of the rule of his duty, since such an ignorance renders him blame worthy, and incapable of excuse. In like manner the ignorance which makes actions involuntary and excusable, is onely that which regards matter of fact in particular, and in its singular circumstances. For then, a man is pardoned, and excused, and look'd on as a person that hath done a thing against his will.

Now, Father, will you still affirme that Aristotle is of your opinion? And who but may very well be astonish'd, to see a heathen Philosopher more illuminated, then your Doctors, in a businesse, wherein not onely Morality, but even the conduct of mens souls is so highly concern'd, as that of the knowledge of the conditions, which make actions voluntary, or involuntary, and consequently render them excusable or inexcusable as to matter of sin? Have then no more to do, Father, with the Prince of Philosophers, but submit to the Prince of Divines, who thus decides this controversie, in his *Retractions*, *Those who sin out of ignorance, do not their action but because they will do it, though they sin, when they would not sin.* And so this sin of ignorance cannot be committed but through the will of him that does commit it, but by a will inclining to the action and not to the sin, which yet does not exempt the action from being a sin, because, for that, there needs no more then that a man do what he is oblig'd not to do.

Here the father was at a losse; but much more for the passage out of Aristotle, then that of S. Augustine. But while he was pumping for something to say, word was brought him that the Lady—and the Lady Marchioness—staid to speak with him. Whereupon leaving us in haste; I shall acquaint our Fathers with it, said he; no question but they will find something to reply; we have those here that are very subtle.

a Lib. 1. c. 15.

We

We gave him the hearing ; upon which being alone with my friend, I discover'd to him my astonishment at the confusion which this doctrine would breed in *Morality*. To which he answer'd, that he wondered at my astonishment ; are you yet ignorant that their extravagances are far greater in *Morality* than in *doctrine* ? He gave very strange instances, and adjourn'd the rest till another time. I hope it will be the subject of our next conference.

I am, &c.

Paris. Febr. 25.  
1656.

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## To the same.

## LETTER V.

## ARGUMENT.

The Jesuites character of themselves, Their design to grasp to themselves the government of all consciences. They have Casuists of all Cutts and sizes, that there may be a generall compliance with all men. Their propagation of Christian Religion in China and the Indies. The Viper of all Morality, viz. the Doctrin of PROBABLE OPINIONS. The obligations of Fasting, a spiders webbe. A man needs not forbear sinning, if it be any inconvenience to him. What a probable opinion is. The contradiction and probability of Opinions not inconsistent. It is lawfull to follow the lesse probable and lesse opinion; and the penitent that does so is to be absolv'd. A Casuist may answer contrary to his own judgement. The modern Casuists are preferr'd, in point of morallitie, before the ancient Fathers. The names of certain Christian Casuists.

SIR,

I Am now to perform the promise I made in my last, that is; to give you an essay of the Morality of

of our good Fathers the Jesuits, those eminent men for learning and prudence; a sort of people that have the pillar of divine wisdom going before them, a surer guide than any thing of Philosophy. You haply think I do but jest; no, I speak it seriously, or indeed they speak it themselves. I do but transcribe their own words, and that, as truly as in the ensuing panegyrick. It is that society of men, Angels I should have said, whereof Isaiah hath prophesied in these words, Go you swift and ready Angels. Is not the Prophecie clear enough? They are Eagle-like spirits, a flight of Phenixes, there being an Author, who not long since hath demonstrated that there are more then one. They have chang'd the face of all Christendome. This must be believ'd when they affirm it; you shall find it so in the sequel of this discourse, which will acquaint you with their *Maximes*.

I have taken a great deal of pains to inform my self; as being not over confident of what I had learn'd of my friend. I would needs be an ocular witness; but am satisfied he told me nothing but what was true. I think he is never mistaken, as you shall find by the account you have of these conferences.

In that which I had with my Friend, he entertain'd me with things so infinitely pleasant, that my Faith was as the eye of a needle in respect of a Camel; but shewing them to me in the Fathers books, I had nothing to say by way of alleviation, but that they were the sentiments of some few among them; which were not just to charge the whole body with. To give it the more weight, I assur'd him of my acquaintance with some of them as remarkable for their severity, as those he quoted were for their remissness. With that he drew the curtain and discovered the interior of the Society, known to few in the world; which haply you will be glad to understand.

You imagine, said he to me, that you have done them abundance of right by shewing, that there are



some Fathers among them as conformable to evangelicall maxims as others are dissonant, and therefore conclude, that these licentious opinions ought not to be put upon the score of the whole society. I easily grant it. For if they were, they would not suffer among them such as should be so contrary thereunto. But since there are among them such as advance principles so licentious, there's the same reason to infer that the spirit of the society is not that of Christian austerity. For if it were, they would not admit members that should so much oppose it. What then, answered I, is the main design of the whole body? It must certainly be thought they have not any assured scope, and that every one is at liberty to speak at random what he thinks. That cannot be, reply'd he; such a vast body cannot subsist by a temerarious conduct, and without a soul to dispose and regulate its motions: Besides that, there is a particular order among them that nothing be printed without the approbation of their superiours. But how, said I, can the same superiours approve *Maxims* so different? That, reply'd he, I shall easily clear up to you.

Know then, that they do not endeavour the corruption of good manners; no, that's not their design; but note withall, that it is not their main drift to reform them. That were no good policy. Take then their grounds. They are so well opinion'd of themselves; as to believe, it is for the advantage and benefit of Religion, that their reputation be universall, and that they have the disposall of all Consciences. Now because the maxims of Evangelicall severity, are more convenient for the government of some, they make use of them, upon such occasions as contribute to their design; but the same maxims being not equally serviceable as to a many others, when they are to deal with such, they omit them; that so they may comply with all.

Being therefore engag'd to deal with all sorts of persons,



persons, and those of several conditions and different nations, it is but requisite they should have *Casuits* suitable to this diversity.

From this principle you may easily judge, that, if they had not any but these licentious *Casuits*, their main design would be soon frustrated; which is, to grasp all the world, since those who are truly pious put themselves under a surer conduct. But as there are not many of this humour, so need they but few severe directors to guide them. Few sheep require fewer shepherds; whereas the swarm of remiss *Casuits* are employ'd to satisfy those who seek after remission and Liberty.

It is by this obliging and complying conduct, as Father *Petavius* calls it, that they embrace all the world. For if there come to them one resolv'd to make restitution of goods unjustly gotten, it is not to be fear'd they will divert him. On the contrary, they will encourage and confirm him in so holy a resolution. But let another come who would be absolv'd without restitution, it shall go very hard but they will contrive away to dismiss him well satisfied also.

Thus do they preserve their friends and make their party good against all enemies. For if they are charged with any more then ordinary remission, they immediately bring upon the stage their austere directors, and certain books they have publish'd concerning the rigour of the Christian law; and the simple, and those who make no deep scrutinies into things, patiently swallow it down for good satisfaction.

Thus they are furnish'd for all customers, and answer so pertinently what they are ask'd, that when they are in a country where the belief of a crucified God is accounted extravagance, they smother the scandall of the Cross, and preach up a glorified *Jesus Christ*, not a suffering *Jesus Christ*. This course they took in the *Indies* and in *China*, where they have permitted the Christians to commit Idolatry.

by a subtile invention, viz. that of injoyning them to hide under their cloths an image of *Iesus Christ*, to which they teach them, by a *mentall reservation*, to direct those publiok adorations, which they render the Idol *Cachim choan*, and their *Keum-fucum*; as *Gravina*, a Dominican laies it to their charge, and as may be seen in a Memoriall in the Spanish tongue, presented to *Philip the Fourth of Spain*, by the *Franciscans* of the *Philippine Islands*, cited by *Thomas Hurtado* in his book of *Martyrdome for the Faith*, pag. 427. Insomuch that the Congregation of Cardinals, *de propagandâ fide*, was forced to give the *Jesuits* a particular prohibition, that they should not, under any pretence whatsoever, (upon pain of Excommunication,) permit those idolatrous adorations, and so conceal the mystery of the *Crosse* from those they instructed in Christian Religion; enjoining them expressly not to admit any to *Baptisme*, till after that knowledge, as also to expose in their Churches the image of the *Crucifix*; as may be seen in the Decree of that Congregation, dated the 9. of July 1646. signed by the Cardinal *Caponi*.

By these means do they, like *Locusts*, cover the face of the earth, with the help of a Monster called, *The doctrine of probable opinions*; the source of this torrent of irregularities. This you must understand from themselves. For they are not so shie as to conceal it from any, no more then what you have already heard, with this difference nevertheless, that they disguise their humane prudence and policy under the notion of Divine and Christian wisdom; as if Faith, and the Tradition whereby it is maintained, were not alwayes the same and unchangeable, in all times and all places; as if the rule should apply it self to the thing that is to be measured by it; and as if souls, to be cleans'd from their imperfections, were onely to corrupt the Law of the Lord, whereas the Law of the Lord is holy and without blemish, such

as doth convert souls, and make them conformable to his saving instructions.

Do but go among those good Fathers, and I am confident, your own observation will satisfie you, that their doctrine concerning *Grace* proceeds from remissness in *Morality*. You will find Christian virtues such strangers to them, and so void of charity, the soul whereby they are informed; you will find such palliations of crimes, and such disorders countenanc'd, that it will be no longer a miracle to you, that they maintain, all men have at all times grace enough, to live piously, as they understand it: For their *Morality* not exceeding that of Pagans, it is within the reach of Nature to observe it. When we affirm a necessity of efficacious *grace*, we assign other virtues for its object. It is not simply to cure some vices by others; it is not onely to engage men in the exercises of the externall duties of Religion; it is to arrive at a higher virtue then that of the Pharisees, and the wisest Heathens. The law and reason are graces sufficient to produce these effects. But to disengage the soul from the love of this world; to deprive her of what she thinks dearest; to work in her a self-mortification; to elevate and unite her absolutely and unchangeably to her God; this, this is not the work of any but an Almighty hand. And it were irrational for a man to pretend, that he hath alwayes full power, as it were to deny, that these virtues, desicnt of the love of God, which these good Fathers confound with Christian virtues, are not in our power.

This was his discourse, burthened with abundance of passion, for he is extremely troubled at these disorders. For my part, I had a certain esteem of these good Fathers, for the excellency of their *Politicks*; and so, according to his advice, I went to an honest Casuist of the Society, whom having known a long

time, I thought this a good occasion to renew my acquaintance with him. Being well enough instructed how they are to be treated; I found it no hard matter to do it. His entertainment was infinitely kind, for he loves me still; and after some indifferent discourse, I took occasion, from the season we now are in, to learn something of him concerning *Fasting*, so to enter insensibly into the business.

I told him it was very burdensome to me to fast; he exhorteth me to do my self a little violence, but continuing my complaints, he was moved at it, and fell to bethink him of some reasons of dispensation. He indeed found a many, which yet I could not make any advantage of, till at last he bethought him to ask me, whether, going to bed supperless, I was not much troubled to sleep. I am indeed, Father, said I, which forces me many times to make a collation at noon, and sup at night. I am very glad, replied he, that I have found out this way to ease you, without sin; go, go, you are not obliged to fast at all. But you shall not take it upon my word neither, come into the Library, I went; and there taking out a book, here's that will prove it, said he. (God knows how!) This is *Escobar*. Who is that *Escobar*, said I? How? do you not know *Escobar*, one of our Society, who hath compiled this *Moral Divinity*, out of twenty four of our Fathers; whereupon he hath in the Preface, made an allegory between this book, and that of the *Apocalypse*, which was sealed with seven seals. And he sayes, that *Jesus* offers it so sealed to the four living creatures, *Suarez*, *Vasquez*, *Molina*, *Valentia*, in the presence of twenty four Jesuits, who represent the twenty four Elders. He read the whole Allegory, which he found very pithy, and by which he gave me a great Idea of the excellency of that work. Having afterward sought out his passage concerning fasting; here, I have it, said he; a it he, who having not supped, cannot sleep, obliged to fast, or no? Not at all, a II. 1. Ex. 13. n 67.

Are you not satisfied? Not absolutely, said I, for I can make a shift to fast, if I but take a collation in the morning, and sup at night. Why then take the consequence along with you, said he, they have omitted nothing. And what will you say, if a man can content himself with a collation in the morning, so he sup at night? That's my case. He is never the more obliged to fast. For no man is obliged to break the order of his meals. A most pregnant reason, said I to him; but tell me I pray, continued he, do you drink much wine? No Father, said I, my constitution will not bear it. This I said, replied he, purposely to give you notice, that you might drink of it in the morning, and at any other time of the day, without breaking your fast; and you know, that nourishes, somewhat. Take the question decided. b *May a man drink wine at any time when he pleases, and that in a considerable quantity, without breaking his fast?* He may, nay, if he please, Hypocras. I had clearly forgot that same Hypocras, said he, I must needs put it into my Catalogue.

'Twas an honest fellow, and a good fellow, this Escobar, said I. All the world's in love with him, replied the Father, he starts out such pleasant questions. Here's another of them in the same place. c *If a man doubts whether he be 21. years of age, is he obliged to fast or no?* No. But put the case I am 21. years of age just at one of the clock this night, and that to morrow be a fasting day, shall I be obliged to fast to morrow? No, for you may eat as much as you please from mid-night till one of the clock, for you are not yet arrived to the 21. year of your age; and consequently having a right to break the fast, you are not obliged to keep it. Excellent diversion, said I. The best in the world, replied he, I read him day and night; nay, can hardly do any thing else.

The good Father was almost out of himself to see me so pleased with it; and continuing, observe, says he, this touch of Filinutius, one of those 24. Jesuits.

bibid. p. 75. c *Nim*. 38.

d *He who hath over-wearied himself about any thing, as for instance, in satisfying a Wench, is he obliged to fast or no? By no means. But suppose he hath so over-wearied himself out of a set purpose to be dispensed withal from fasting, shall he nevertheless be excused? Though what he did was merely with that formal design; yet shall he not be obliged to fast.*

Well, could you have believed so much, said he? In troth, Father, said I; I am not yet fully convinc'd of it: for, is it not a sin, not to fast when a man may do it? Or is it lawful to hunt out the occasions of sinning? Or is not a man rather obliged to eschew them? This certainly were a great convenience. Not always, said he; it is according——According to what, said I? This, replied the Father; if a man should find any inconvenience in avoiding those occasions, were a man, in your judgement, obliged to avoid them? Father Bauny holds the negative. e *They, sayes he, ought not be denyed absolution, who remain in the very next occasions of sinning, if they are in such a condition, that they cannot quit them, without giving the world occasion to talk of them, or running into some inconvenience thereby.*

You tell me very good news, Father, said I, there's no more now to be said, but that a man may make it his business to seek out those occasions; since it is lawful for him not to avoid them. Nay, it is lawful to do so, added he; the famous Casuist *Bazilius Pontius* affirms it; and Father Bauny citing him, confirms his judgement, which in his Treatise f of Repentance, is this, *A man may seek out an occasion, directly and out of set purpose (primo & per se) when the spiritual or temporal concernment of himself or his neighbour inclines him there-  
to.*

In troth, Father, said I, I think my self not awake when I hear religious men talk after this rate! speak conscientiously, are you of this opinion? No truly,

d *Tom. 2. tract. 27. Part. 2. cap. 6. num. 123. e Pag. 1084. f q. 4. p. 94.*  
said



said the Father. Then, said I, you speak against your conscience? Not at all, said he; I did not speak in that, according to my own conscience, but according to that of Pontius and Father Bauny. And you may safely follow where they lead, for they are excellent men. How, Father, because they have put these three lines into their books, shall it be lawful to seek the occasions of sinning? I thought we should have taken no other rule then that of the Scripture and the Tradition of the Church, nor that of your Casuists. Nay then, cries out the Father, you put me in mind of these Jansenists. Do you think that Father Bauny and Baxilius Pontius cannot make good their opinions, as probable? I am not satisfied with probability, said I, I look for security. I see then, says the good Father, you understand nothing of the Doctrine of Probable opinions; which if you did, you would talk after another rate. I must needs take a little pains with you, as to that point; you will not repent your coming hither; for without that, you can understand nothing, it being the foundation, and A. B. C. of all our Morality.

I was very glad to see him fallen upon the subject where I would have had him; whereupon, I took occasion to entreat him to explain what a probable opinion was. Our Authors, said he, will give you a better account of it then I can. Thus they generally describe it all, and, among others, our twenty four. g An opinion is then called probable, when it is grounded upon reasons of some consideration. Whence it sometimes comes to pass, that the authority of one grave Doctor may render an opinion probable. The reason (as you have it in the same place) this; That a man absolutely devoted to study, would not maintain an opinion, if he were not induced to do it, by a good and sufficient reason. Which granted, said I, one only Doctor may turn mens consciences topsie turvy; and yet all will be secure.



You must neither laugh at, said he, nor think to oppose this doctrine; the endeavours of the *Jansenists* to do it, proved ineffectual, no, it is too well grounded to be so shaken. Mark what *Sanchez*, one of the most eminent of our Fathers, says; *h* You haply question whether the authority of one good and learned Doctor renders an opinion probable? To which I answer, it does. And this is affirmed by *Angelus*, *Sylv. Navarr.* *Emanuel Sa.* &c. It is thus proved. A probable opinion is that which is grounded upon some thing considerable, but the authority of a knowing and godly man is of no small consideration, but rather of great consideration. For, take the reason along with you; if the testimony of such a man be of great weight to assure us that such a thing happened, for instance, at Rome, why shall it not have the same effect in a question of Morality?

The comparison, said I, deduced from the things of this world to matters of conscience, is very pleasant! Have patience, replied he; *Sanchez* answers that in the lines next ensuing. And the restriction which some Authors make in this case, I do not approve, viz. that the Authority of such a Doctor is sufficient as to the things of humane right, but not in those of Divine. For it is of great weight in both.

Father, said I, to deal freely with you; I shall not stand to this rule. What assurance have I, that (your Doctors taking so much freedom to examine things by reason,) what seems certain to one, will seem such to all the rest? there being such a strange diversity of judgements;—you understand not the case; says the Father, interrupting my discourse; they are indeed often of several opinions, but that breaks no squares. Every one makes his own good and probable. There's nothing so clear as that they are not all of the same judgement; nay, on the contrary, they never almost agree; and yet all this makes for the best. There are few questions, wherein one does not hold the affirma-

five, the other the negative. yet in all these cases, both the one and the other of the contradictory opinions, is probable. Whence Diana, upon a certain occasion, said, *i Pontius and Zanchez are of contrary opinions; but, being both learned men, either makes his opinion probable.*

But, Father, said I, a man must needs be at a great loss which to embrace. Not at all, says he, he is onely to follow the opinion he is most inclined to. What though the other be the more probable? It matters not, said he. And the other more certaine? It matters not, says the Father again; take it explained by Emanuel §4, of our Society, in his Aphorisme de dubio. *k A man may do what he conceives lawful, according to a probable opinion, though the contrary be the more safe. For this, the opinion of one grave Doctor is sufficient.*

But if an opinion be both less probable, and less safe, said I, may a man lawfully follow it, discarding what he believes more probable and more safe? Once more, he may, said he: hear Filiutius, that great Jesuit of Rome. *l It is lawful to follow the less probable opinion, though it be the less safe. It is the common opinion of the more modern Authors.* Are you not satisfied? We are indeed now at a faire Liberty Father, said I; with the helpe of your probable opinions. This is an excellent liberty of conscience. But for you Casuists, may you take the same freedom in your Answers? We do, says he; and so answer what we think good; or rather what we conceive will prove most satisfactory to those that ask us. For these are our directions, taken out of our *m* Fathers, Sanchez. and our 24 in Princ. Ex. 3. n. 24. These are the words of Layman, whom the book of our 24 hath followed. *A Doctor being consulted, may give an advice, not onely such as is probable according to his own opinion, but what is contrary to his opinion, if so*

*i* 3. Part To. 4. R. 244. *k* p. 183. *l* Mor. Quest. tr. 21, c. 4. n. 128. *m* Layman. Theol. Moral. l. 1. tr. 1. c. 5. sect. 2, n. 7. Vasquez. dist. 62, c. 2, n. 47.

it be accounted probable by others, especially when this advice, though contrary to his judgment, happens to be more acceptable, and more for the interest of him that consults him; (*Si fortè hæc illi favorabilior sen exoptatione sit.*) But I hold further, that it will be prudence in him, to give those who come to him, such advice as is held as probable by some knowing person, though he himself be convinced that it is absolutely false.

In troth, Father, your doctrine will fall on its feet. May a man answer affirmatively or negatively as he pleases? 'Tis an advantage cannot well be valued. You have wrought a miracle on me, I now see what benefit you make of these contrary doctrines which your Doctors advance upon all occasions. For one you may make your advantages of, and the other never hurts you. Your bets are so secure, that if you lose by the one side, you get by the other. 'Tis very true, *says he*; and we may at any time say with *Diana*, who, having Father *Bauny* for him, when Father *Lugo* was against him, said, *Sapè premente Deo, fert Deus alter opem*, if one God charges us too hard, another relieves us.

I am illuminated, *said I*; yet still there sticks one thing in my stomach. When a man hath consulted one of your Doctors, and received from him an opinion somewhat too large, he will be meerly trappaned, if he meet a Confessor, who, not being of the same, will deny him absolution, if he alter not his judgment. Have you made no provision in that case? Do you question it, *replied he*? All Confessors are obliged to absolve their penitents holding probable opinions, under pain of mortal sin; the more to mind them of their duty; this is clear out of our Fathers, and among others, Father *Bauny*. *n* When the penitent, *says he*, follows a probable opinion, the Confessor is bound to absolve him, though his judgment be contrary to that of the penitent. But he does not affirm it a mortal sin, not to absolve him. How ready you are to catch? *says he*, take what follows;

he categorically concludes, *That to deny absolution to a penitent who walks according to a probable opinion, is a sin, in its own nature, mortal.* And to confirm this opinion, he cites three of our most eminent Fathers, *o Suarez, p Vasquez, and q Sanchez.*

O Father, said I, with what prudence do you order all things ! We need not fear any thing now, the Confessor must do his duty. I knew not before that you had the power to ordain any thing under pain of *Damnation.* I thought your Commission reach'd no further then to take away sins, and never imagined you could introduce any. But for ought I see, you are omnipotent. You do not speak properly, said he ; we do not introduce sins, we onely take notice of them. I have already observed twice or thrice that you are no good Schoolman. Howere it be, Father, said I, I am satisfied as to that doubt, but I have another to propose to you, which is, that I know not what shift to make when the ancient Fathers are contrary to the opinions of any of your *Casists.*

You are extremely to seek in the business, said he. The Fathers were good for the *Morality* of their times ; but they are far short of that of ours. It is not therefore to be regulated by them, but by the new *Casists.* Hear our Father *r Cellot*, who, as to this point, seconds our famous Father *Reginaldus* ; *In Questions of Morality the modern Casuists are to be preferred before the ancient Fathers, though they were neerer the times of the Apostles.* And it is according to this tenent, that *Diana* speaks after this manner : *Are beneficed persons obliged to make restitution of their revenue, when they misemploy it ? The Ancients affirmed they were, but the Modern hold they are not ; let us not therefore quit this opinion, which acquits a man from the obligation of making restitution.*

These are excellent good words, said I, and fur-

<sup>o</sup> To 4. d. 32. Sect. 5. p Disp. 62. c. 7. q Num. 29. r De Hier. l. 8. c. 16. p. 714. s P. 5. r. 8. R. 31.

nished with consolations for the goods of this world. For the Fathers, said he, we deliver them up to those that handle positive Divinity ; but for us, who govern mens consciences, we seldom read them ; and, in our writings quote only the modern *Casuists*. What a voluminous writer is our *Diana* ! There is before his books a list of all the Authors he cites. There you will find two hundred ninety and six ; whereof the most ancient is within eighty years. This then is an humor come into the world, since your Society, said I : Thereabouts, replied he. My meaning, Father, is, that, at your appearance, Saint *Augustine*, Saint *Chrysostome*, Saint *Ambrose*, Saint *Hierom*, and the rest, vanished out of sight, as to matter of *Morality*.

But I would fain know the names of those that have succeeded them ; who are those modern Authors ? They are very excellent men, and very famous, said he ; They are, *Villalobos*, *Conink*, *Llamar*, *Achokier*, *Dealkozer*, *Dellacruz*, *Vera Cruz*, *Vgolin*, *Tambourin*, *Fernandez*, *Martinez*, *Suarez*, *Henriquez*, *Vasquez*, *Lopez*, *Gomez*, *Sanchez*, *De Vecchis*, *De Grassis*, *De Grassalis*, *De Pitigianis*, *De Graphatis*, *Squillanti*, *Bixorei*, *Barcola*, *De Bobadilla*, *Simancha*, *Perez*, *De Lara*, *Aldorta*, *Lorca*, *De Scarcia*, *Quaranta*, *Scopbra*, *Iedrezza*, *Cabrezza*, *Bisbe*, *Dias*, *De Clavasio*, *Villagut*, *Adamè*, *Manden*, *Iribarn*, *Binsfeld*, *Volfangi à Vorberg*, *Vostbery*, *Streuesdorf*.

O Father, said I, a little frightened, were all these Christians ? How, Christians, replied he ? Did I not tell you that these are the men by whom we govern Christendom at this day ? This somewhat troubled me, but not discovering any thing of disturbance, I onely asked him whether all those Authors were *Jesuits*. No, said he, but it matters not, they have left excellent things behind them. Not but that the greatest part of them have either derived from, or imitated our Father ; but we stand not upon termes of honour : Besides, they

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cite our Fathers ever and anon, and that very honourably. Thus *Diana*, who is not of our Society, speaking of *Vasquez*, calls him, *the Phoenix of ours*; and sometimes he says, that, *Vasquez alone amounts to as much with him, as all mankind besides, inſtar omnium*. In like manner, our Fathers often quote this gallant *Diana*; for if you well understand our doctrine of *probability*, you will find this will breed no controverſie. On the contrary, we heartily wiſh others, beſides the Jeſuits, were able to render their opinions probable, that all ſuch might not be imputed to us. And when any Author whatſoever hath advanced any one, we have a right to take it, by the doctrine of *probable opinions*, yet ſo that we are not accountable for it, when the Author is not of our body. All this I underſtand very well, ſaid I, and ſee that any thing will find entertainment among you, but the *ancient Fathers*, and that you, being Maſters of the field, need no more then drive all before you.

But I foreſee three or four great inconveniences, and ſtrong turn pikes, which will check your purſuit. What, I pray, ſays the Father amazed? *Scripture*, ſaid I, *Popes* and *Councils*, whom you cannot give the lie to, and who are all in the onely way of the *Goffel*. And is that all, ſaid he; you have put me into a cold ſweat. Do you imagine that a thing ſo viſible hath not been foreſeen, and that we have not made proviſion for it accordingly? I cannot but wonder you ſhould think that we are oppoſite to the *Scripture*, *Popes*, and *Councils*. I muſt convince you of the contrary. It would trouble me you ſhould think we are forgetfull of the duty we owe them. Certainly you have this imagination from ſome opinions of our Fathers, which ſeem to offer ſome violence to their *Deciſions*, when indeed there's no ſuch thing. But to underſtand the *Harmony* there is between them, requires more leiſure. ¶ wiſh you ſhould not entertain any ſiniſter thoughts of

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us. If we meet to morrow, I shall clear up the business to you.

Here the conference ended, and so shall this discourse, 'tis pretty fair for a Letter. With a confidence you will content your self with this, till you have what is behind, I rest, &c.

Paris, March 20, 1636.



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*To the same.*

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LETTER VI.

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## ARGUMENT.

How the *contradictions*, that are between *Cassuists*, and *Popes*, *councels*, and *Scripture*, are reconciled. The benefit of the interpretation of *Terms*; of *favourable circumstances*; and the *cross-probability* of opinions. What an *Affassin* or *murtherer*, is; *superfluity* what. In what cases a Religious man, quitting his habit, is not excommunicable. An excellent expedient to avoid *Simony*. *Maximes* for all persons. A Priest may receive money from several persons for the same *Masse*. A religious man following a *probable opinion*, may disobey his superiour. What *servants* may do rather then lose their services; what, if not content with their wages. The pleasant story of *John d'Alba*, who is guilty, and not guilty, of *Felony* at the same time. The danger of *probable opinions* in regard of the civil *Magistrate*.

SIR,

I N the conclusion of my last Letter, I told you, that the good Father, the Jesuit, promised to acquaint me

me, how the *Casuits* reconcile the contrarieties which happen between their opinions and the Decisions of the *Popes*, *Councils*, and the *Scripture*. And indeed he hath given me good satisfaction as to that point in my second visit, of which you have this present account; wherein you will find me more exact then in the other. For having brought a table-book with me, I set down the citations, which I had not done when I was with him before. But if you doubt of any, let me but know it, and I shall soon give you satisfaction.

The good Father's discourse was to this effect. One of the wayes whereby we reconcile these apparent contradictions, is, by the interpretation of some term. For instance. Pope Gregory XIV. hath declared that *Assassins* are unworthy the benefit of taking sanctuary in Churches, and that they are to be forced from thence; whereas our 24. Antients, pag. 660. affirm, That those who kill any one treacherously ought not to incur the penalty of that Bull. This, to you, seems contradictory, but it is reconciled, by interpreting the word *Assassin* as is done, by these words: *Are Assassins unworthy to enjoy the privilege of taking sanctuary in Churches?* According to the Bull of Gregory XIV. they are. But we understand, by the word *Assassins* those, who have received money to kill any one treacherously. Whence it comes to pass, that those who kill without receiving any reward, but do it only to oblige their friends, are not called *Assassins*.

In like manner, it is said in the Gospel, <sup>a</sup> Give Alms of your superfluities. And yet divers *Casuits* have found out a way to exempt even the richest persons from this obligation of giving alms. This you think another contradiction, but the reconciliation is easily discovered, by interpreting the word *superfluity*, in so much that it seldome or never happens that any one is troubled with any such thing. And this is done by

<sup>a</sup> Luke 11. 41. Vulg. Lat.

the learned *Vasquez* in this manner, a *Whatever* man lay up, out of a design to raise their own fortunes or the of their relations, is not called *superfluous*. For which reason will be hard to find any, among those that are worldly-minded, that have ought *superfluous*; no, not even among *Rings*.

With him agrees *Diana*, citing these very words of *Vasquez*, for he ordinarily grounds all he says on our Fathers, and so concludes very handsomely; That, in this question, whether rich men are obliged to give alms out of their *superfluity*? Though the affirmative be true, yet it will seldom or never happen, that it is obligatory in point of practice.

I am satisfied, Father, said I, that this must follow out of the doctrine of *Vasquez*. But if it be objected, that (according to *Vasquez*) it would be as sure a way for a man, that desires to work out his salvation, to be guilty of ambition enough, that so he may have nothing *superfluous*; as it is according to the Gospel, not to be ambitious at all, that so he may give alms out of his *superfluities*, how will you answer it? It may be answered, said he, that both these wayes are equally secure according to the Gospel, one, according to the Gospel in the more literal, and more obvious sense; the other according to the same Gospel interpreted by *Vasquez*. Whence you see the benefit of these interpretations.

But when the terms are so clear as not to admit any explanation, then we make the best advantage we can of the most favourable circumstances, as you shall see in this example. The Popes have excommunicated those Religious men that quit their habit, and yet our 24. Antients like not to discourse thus. b In what cases may a Religious man quit his habit without running the hazard of Excommunication? He instances in many, and, among others, this. If he quit it upon some infamous occasion, as for to go and steal, or to go, incognito, to unclean places, as the Stews, intending to resume it again as soon as he hath done.

a de Elem c. 4. b pag. 704.

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And indeed it is evident the Bulls mention not any of these cases.

This I could hardly believe, and therefore intreated the Father to shew it me in the original, and found, that the Chapter wherein these words are, is intituled, *The Practise according to the School of the Society of Jesus, Praxis ex Societatis Jesu scholâ*: and there I found these words, *si habitum dimittat, ut furetur occultè, vel fornicetur*, The same thing he also shewed me out of *Diana*, in these termes, *ut eat incognitus ad Lupanar*.

But how comes it, Father, said I, that they acquit them of excommunication in this case? Do you not apprehend the reason, said he? Do you not perceive how scandalous it were to surprise a religious man in that condition with his religious habit, on? And have you not heard what answer was made to the former Bull, *Contra sollicitantes*? And how our twenty four, in a particular chapter, *Of the Practise of the School of our Society*, explain the Bull of *Pius Quintus, Contra Clericos &c.* I know nothing of all this, replied I. Then you are not much versed in *Escobar*, said he. I had it not till yesterday, said I; and I had much a do to find one. I know not how it comes to passe, all the world enquires after him. What I was going to tell you, reply'd the Father, you may find, pag. 117. see it at your leisure. You will there find an excellent example of the manner of interpreting Bulls favourably. I indeed looked into him that very night, but I dare not give you any account of it, 'tis a thing so horrid and abominable.

The good Father proceeded in his discourse, You now understand what use we make of favourable circumstances. But there are sometimes, such as are so precise, that they contribute nothing to the reconciliation of the contradictions, insomuch that in such a case you might well think there really were some. For example; three Popes have decided, that those of any Religious order, who, by a particular vow, are oblig'd to observe a quadragesimal

dragefimal life, are not dispens'd of that vow, though they should be made Bishops. And yet Diana sayes, *that notwithstanding their decision they are dispens'd of it.* Now, I pray, does he save it, said I? By the most subtle of all the *new methods*, reply'd the Father, and the most refin'd part of *Probability*. He explain it to you. It is, as you observ'd the other day, that both the affirmative and negative of most opinions have a certain probability, according to the judgement of our Doctors, that is, enough to induce a man to follow them with a safe conscience. Not that the *pro* and *con* are equally true in the same sense, that being impossible, but onely that they are *probable*, and *safe* in their consequences.

According to this principle it is, that our good Friend Diana speaks thus, *c As to the decision of these three Popes, since it is contrary to my opinion; I answer, that they have spoken in that manner, out of their inclination to the affirmative, which indeed is probable, even in my judgement; but it does not follow thence but that the negative may also have its probability.* And in the same Treatise, upon another occasion, wherein, as before, he is of an opinion contrary to that of a Pope, he speaks thus; *d That the Pope hath said it as head of the Church, I acknowledge; but what he hath done, is, as to his judgement, within the sphere of probability.*

You see then that this derogates nothing from the judgements of Popes, for if it did, it would not be toller'd at Rome, where Diana is in so great reputation. For he does not affirm that what the Popes have decided, is not probable, but, comprehending their opinion within the sphere of probability, he sticks not to hold the contrary to be also probable. This speaks abundance of respect in him, said I; Nay, it is more subtle, reply'd he, then the answer which Father *Lanny* made when they had censur'd his books

*c Part. 3. m. 13. R. 39. d R. 65.*

at Rome. For he let fall this word against Monsieur Hallier, who persecuted him tooth and naile; *what community is there between the censure of Rome and that of France?* Whence you may easily perceive, that either by the interpretation of the terms, or by observation of the favourable circumstances; or lastly by the cross probability of the *pro* and *con*, we reconcile all these imaginary contradictions, which you were startled at before, without doing any violence to the decisions of the Scripture, Councils, and Popes, as you plainly see.

Well, reverend Father, *said I*, the Church is infinitely happy that you are her defenders. How advantageous are these probabilities? I knew not upon what ground you had taken so much pains to establish, that one onely Doctor, *if grave*, may render an opinion probable, but that the contrary might be so too, and then a man may chuse either *pro* or *con* as he thinks best; although he do not believe it to be true: and all with so much safety of conscience, that a Confessor, who should deny absolution upon the credit of these *Casuits*, were in the state of damnation. Whence I apprehend that one particular *Casuit*, may, at his pleasure, make new rules in Morality, and dispose, according to his humour, whatever relates to the conduct of the Church. You must, *said the Father*, admit some moderation in what you say, Observe well what I am going to tell you; it is our *method*, wherein you will see the progress of an opinion, from its first beginnings to its maturity.

In the first place, the *grave* Doctor who hath found it out, exposes it to the world, and casts it abroad as a seed to take root. While it is in this condition, it is *weak*, but time must *ripen* it by degrees. Upon which account, *Diana*, who hath introduc'd a many, sayes in one place, *I advance this opinion, but because it is as yet new, I leave it to be ripen'd by time; relinquo temporì maturandam.* Accordingly,



dingly, in a few years, it insensibly gathers strength, and after a considerable time, it is authorised by the silent approbation of the Church, according to that excellent maxime of Father Bauny; *That an opinion being advanced by some Casuists, if the Church oppose it not, it is an evident argument that she approves it.* And indeed by this principle doth he confirm an opinion of his, in his sixth Treatise, pag. 312. How, said I, Father, by this account, the Church would be thought to approve all those abuses which she suffers, and all those erroneous opinions in books which she censures not? Dispute it, said he, with Father Bauny; I onely give you a relation, and you would debate the businessse with me. You must never dispute matter of fact. I was telling you, that when time hath thus brought an opinion to maturity, then is it absolutely probable and safe. And thence it comes, that the learned Caramuel, in the Letter wherein he directs his *fundamentall Theologie* to Diana, says, that that great Diana, had rendred diverse opinions probable which were not such before, *qua antea non erant*; and consequently that a man sins no longer in following them, whereas before he did sin, *jam non peccant, sed ante peccaverint.*

Truly Father, said I, there is much edification to be got by your Doctors. Of two persons that do the same things, he who knows not their doctrine, sins; he who does, sins not. It is therefore at the same time both instructive and justificative. The law of God made men sinners, according to Saint Paul; but this makes almost all innocent. I beseech you, Father instruct me fully as to this point, I will not leave you till you have acquainted me with the principal maxims which your Casuists have established.

Alas! said the Father to me, it should have been our principall end, not to establish any other maxims then those of the Gospel, in all their severity. Nor is it less evident, from the regulation of our Manners,

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that



that if we suffer any freedom in others, it is rather out of compliance than design; we are indeed forc'd to it. Men are now arriv'd to such a height of corruption, that we, not able to prevail with them to come to us, are oblig'd to go over to them. Otherwise they would forsake us, they would do worse, they would be absolutely cast away. It is therefore to restrain them, that our *Casuits* have considered the vices whereto men, in their severall conditions, are most inclin'd; that they might establish maxims so gentle, (without injury to truth) as if they should not be satisfied with, they must needs be very hard to please. For the main drift of our Society, (which they think contributes much to the advantage of Religion) is, not to turn away any whatsoever, to keep the world as much as may be from despair.

We have therefore Maxims suitable to all sorts of persons, to such as deal in *Benefices*, to *Priests*, to *Religious* men, to *Gentlemen*, to *Mental Servants*, to the *Rich*, to *Merchants*, to those who are in troubles, to those who are in necessity, to devout women, to such of that Sex as are not so, to married people, to such as are *disordered*. In a word, they have made provision for all things. That is, said I, you are furnish'd for the *Clergy*, the *Nobility*, and the *Commons*. I am extremely desirous to know them.

Let us begin, sayes the Father, with the first. You know what trading there is at this day, about *Benefices*; and if we should measure things by the writings of Saint *Thomas* and the *Ancients*, the Church would be found well stor'd with *Simonists*. Which considered, it is necessary our Fathers should, by their prudence, moderate things, as these words of *Valentia*, one of *Escobars* four living creatures, will shew you. It is the conclusion of a long Discourse where he gives many expedients, among which the best in my judgement is this; e If a man give a temporall good for a spiritu-

all, (that is to say, money for a Benefice) and that a man give money, as the price of the Benefice, it is apparent Simony. But if he gives it as the motive inclining the will of the Incumbent to resign his interest, non tanquam pretium beneficii, sed tanquam motivum ad resignandum, it is not Simony, though he, that resigns, consider, and look on the money as his principal end.

Tannerus, who is also of our Society, affirms the same thing, confessing withall, that *ſ* Saint Thomas is of a contrary opinion, so that he absolutely maintains, that it is undeniable Simony to give a spirituall good for a temporall, if the temporall be the end thereof: By this means we do save abundance of Simonies. For who would be so wicked, as, when he gives money for a benefice not to direct his intention so, as to give it as a motive, inclining the Patron or incumbent to resign, instead of giving it as the price of the benefice? No man is so far forsaken of God. I agree with you, said I, that all the world have graces sufficient, to make such a bargain. It is very certain, reply'd the Father.

You see then how we have mitigated things in regard of persons that take or dispose of benefices. As for the Priests, we have diverse Maximes that are no lesse favourable to them. For instance, take this of our twenty four, pag. 143. *A Priest that hath once receiv'd money to say Mass, may he take other money upon the account of the same mass?* Filliottus affirms he may, by applying the part of the sacrifice which belongs to himself as Priest, to him who payes him last, provided he receive not as much as a whole masse amounts to, but onely for one part, as happens for a third of the masse.

This, Father, is certainly one of those cases where the pro and con are very probable. For what you affirm must needs be so, after the authority of *Filfusinus* and *Escobar*. But leaving it in the sphere of probability, the contrary, methinks, might very well be maintain'd, and made good by these reasons. When

*ſ* Tom. 3. p. 1519.

the Church allows Priests, that are poor, to receive money for their Masses, (it being just that those who serve the Altar should live of the Altar;) her meaning is, not that they should make an exchange of the sacrifice for money, much less that they should be depriv'd of all those graces which they should first derive thence themselves. Nay, I might further urge, that the Priests, according to Saint Paul, are obliged to offer sacrifice, first for themselves, and then for the people; that is, it is lawfull for them to communicate to others the fruit of the sacrifice, but not voluntarily to exempt themselves of all advantage thereof, to bestow it on another, for the third part of the Mass, that is, four of five pence. Truly, Father, as little gravity as I pretend to, I could render this opinion probable.

It would cost you no great pains, said he, That is apparently such already, All the difficulty were to find out probability in the contrary. And that's the work of the most eminent, among whom, Father Banny is highly considerable. 'Tis infinitely pleasant to see this able Casuist diving into the pro and con of the same Question, wherein the Priests are still concern'd, and fastening on reason every way, he is so subtle and ingenious. He sayes, g There cannot any such Law be made, as shall oblige a benefic'd Priest to say Mass every day, because such a law would infallibly, haud dubit, expose them to the danger of saying it sometimes in mortal sin. And yet in the same Treatise he sayes, g That the Priests who have receiv'd money to say Mass every day, ought to say it every day, and that they cannot be dispens'd with, upon pretence that they are not alwayes sufficiently well prepared for to say it, because, it is in their power, at any time, to make an act of contrition, which if they neglect to do, it is their own fault, and not his upon whose account they are to say Mass. And to take away the greatest difficulties which might divert them from doing it, he thus resolves the question in the same

Treatise, *h* May a Priest say Mass the same day wherein he hath committed a mortall sin, baply one of the most enormous, he making his confession before hand? Villalobos says, not, because of his uncleannesse. But Sanchez affirms, he may, and that without sin; and I think his opinion safe, and that it ought to be followed in practice; *Et iuta & sequenda in praxi.*

How Father, said I, may this opinion be put into practice? May a Priest guilty of such a villany, presume the same day, to approach the Altar, upon Father Banny's word? Or should he not rather submit to the ancient laws of the Church, (which absolutely excluded, from the sacrifice, those Priests who had committed sins of that nature,) then the new opinions of *Casuits*, who readmit them thereto, on the very day that they are so fallen? You have a very treacherous memory, says the Father, have I not sometime told you, *That, in matters of Morality, we are not to be guided by the ancient Fathers, but the modern Casuists?* as our Fathers, Cellot, and Reginaldus affirm.

I remember it very well, answered I, but this is a business of greater consequence, for the Laws of the Church are therein concern'd. You speak reason, said he, but, it seems, you are not yet acquainted with this excellent maxime of our Fathers, *i* *That the Laws of the Church are of no force when they are no longer observ'd, cum jam desuetudine abierunt,* as Filliutius affirms, We see better then the Ancients, the present exigences of the Church. If there were so much rigour observ'd in excluding Priests from the Altar, you easily apprehend the consequence, that there would not be so great a number of Masses. Now the abundance of Masses brings so much glory to God and so much profit to souls, that I dare affirm, with our Father Cellot, in his book of *The Hierarchy*, p. 611 of the Rouen impression, that there could not be too many Priests, *though not onely all men. and women,*

*b* 23. 32. p. 457. *i* To. 2. tr. 25. n. 33.

were it possible, but even all inanimate bodies, and brute beasts, bruta animalia, were turn'd Priests to celebrate the Masse. I was so surpriz'd at that fantastick imagination, that I could not say any thing, so that he kept on his discourse.

But there's enough, as to the Priests; I should be too tedious else; we come now to these of Religious orders. The greatest difficulties they meet with, consist in the obedience they owe their superiours; see what gentle pills our Fathers prescribe them. *Cassius Palms*, of our Society, sayes; *k* It is out of all controversie, (non est controversia) that the religious man, who of his side hath a probable opinion, is not bound to obey his Superiour, though the Superiours opinion be the more probable. For in such a case, it is lawful for the religious man to embrace that which is most acceptable to him, quæ sibi gratior fuerit, as *Sanchez* affirms. Nay, though the commandment of the Superiour be just, you are not thereby engag'd to obey him, for it is not just as to all points, and in all circumstances; non undequaque justè præcipit, but onely probably; and so you are probably engag'd to obey him, and you are probably disengag'd from obeying him, probabiliter obligatus, & probabiliter deobligatus. In troth Father, said I, a man cannot too highly value these great advantages of the double probability! 'Tis of extraordinary use, said he; but to proceed. I shall trouble you but with this one passage of our famous *Molina*, in favour of those religious men, who, for their disorders are turn'd out of their Convents. Our Father *I Escobar* quotes him in these terms; *Molina* affirms, that a religious man turn'd out of his Monastery is not oblig'd to any reformation in order to his return into it again, and that he is not any longer tyed by his vow of Obedience.

Well, Father, said I, the Ecclesiastics are well provided for; your Casuists, I see have dealt very favourably with them, nay, as well as they would have done

for themselves. I fear me they have not been so tender of people of other conditions. 'Tis but just a man should do well for himself. Nay, even those others could not have done better for themselves, *reply'd the Father*; all have been treated with equall charity, from the greatest even to the least. To make good which assertion, you engage me to acquaint you with our *Maximes concerning Servants*.

We have considered, as to their particular, the trouble they are in, when, being conscientious people, they serve disordered Masters, For if they do not all the messages they imploy them in, they lose their services and fortunes; and, if they obey them, they are troubled in conscience. To comfort them in this condition, our twenty four *Fathers*, have exemplified the services which they may performe with safety of Conscience; whereof these are some. *m To deliver Letters and Presents; to open doors and windows; to help their Master to get in at a window; to hold the ladder while he gets up; all this is allowable and indifferent. But indeed, before they hold the ladder, it is requisite they be threatned more then ordinary, in case they do not. For it is an injury to the Master of the house, for any man to come in to it through the window.*

Do you observe how judiciously this provision is made? I expected no lesse, *said I*, from a book extracted out of the works of twenty four *Jesuites*. But our *Father Bauny*, (added the *Father*), hath further taught *Servants* to do their Masters all these services innocently, by obliging them to *direct their intention*, not to the sins whereof they are employ'd in the agency and sollicitation, but onely to their own profit thereby. This he hath handsomly expressed in his *Summary of sins*, p. 710. of the first edition. *Let the Confessors*, saith he, *take good notice, that they may not absolve Servants who do dishonest Messages, if they consent to the sins of their Masters; but we must say the contrary, if*

*m Escob. p. 770.*



*They do them for their own temporall advantages. And this is easie for them to do, for why should they be so ready to give their consent to sins, which onely put them to a great deal of trouble both of body and conscience?*

Besides, the same Father Bauny hath establish'd this great Maxime, to oblige those that are not content with their wages. 'Tis in his *Summary* page 213, and 214. of the sixth Edition. *May Servants, who are not content with their wages, advance them of themselves, by filching and parloyning as much from their Masters as they imagine necessary to make their wages proportionable to their services? In some occasions they may, as when they are so poor, when they come into service, that they are oblig'd to accept any proffer that's made to them, and that other Servants of their quality get more elsewhere.*

This Father, said I, is just the case of *John d' Alba*. What *John d' Alba*, sayes the Father, what do you mean? How, Father, have you forgot what happened in the year 1647. where were you then? I read, sayes he, *Cases of Conscience* at a College of ours, far from *Paris*. Then Father, said I, I perceive you know not this story, and therefore must needs tell it you. I heard it in a place where I was the other day, from a person of good quality. He told us that this *John d' Alba*, being a servant to your Fathers of the College of *Clermont* in *Saint James* street, and thinking his wages too low, stole something from them, to make it up. That upon this, your Fathers put him in prison; charging him with felony; and that he came to be tried at the *Chasselets* (if my memory fail me not, the sixth of *April*, 1647.) For the Gentleman gave all these particulars without which we should hardly have believ'd him.

This poor rogue, being examin'd, confess'd, that he had taken away certain Pewter-plates from the Fathers; but pleaded that he was not guilty of any felony for so doing; alledging for his justification, this doctrine



ctrine of Father Bauny; which he presented to the Judges, with an attestation from one of your Fathers, under whom he had studied the cases of Conscience, and who had taught him the same thing. Whereupon Monsieur De Montrouge, one of the sagest of the Judges of that Court, gave his judgement thus; *That he was not of opinion, that, upon the writing of those Fathers, (containing a doctrine so unlawfull, pernicious, and contrary to all Laws, naturall, divine, and humane, such as is able to confound all Families, and to authorise all domestick frauds and infidelities,) the prisoner should be acquitted. But his judgement was, that that ever-faithfull disciple should be whipp'd before the Colledge-gate of Clermont, by the common Executioner, who at the same time, should burn all the writings of those Fathers, treating of these; and that they should be prohibited to teach any such doctrine again, upon pain of death.*

Men expected the effect of this generally approv'd judgement, when there happens an accident which stopp'd the execution of it, while in the mean time, the prisoner vanishes, (none knowes how) and with him all discourse of the businesse, so that John d'Alba got out, and made no restitution of the plates. This was his relation, to which he added that this judgement of Monsieur De Montrouge is upon record in the *Gabstelet*, where any one may see it. The story we thought very pleasant.

What do you take all this pains for, *says the Father*? what does all this signifie? I entertain you with the maximes of our Casuists, and was just falling upon those that regard *Gentlemen*, and you interrupt me with impertinent stories. I onely told it you by the way, *said I*, beside that you may thence take notice of a thing of great importance as to what we discourse of, which I perceive you had forgotten, when you establish'd your doctrine of *Probability*. And what, I pray, *says the Father*, can there be wanting, when the businesse hath pass'd through the hands of so many excellent men? This, *replied I*,

that you have secur'd all those, who follow your opinions, in respect of God and their own Consciences; for, as you affirm, a man is safe enough so far, by adhering to one grave Doctor. You have also given them good security, as to what concerns their Confessors; for you have oblig'd the Priests to absolve them, following a probable opinion, upon pain of mortal sin. But you have not put them into a safe posture in relation to the Judges; insomuch, that while they follow your probabilities, they are expos'd to the whip and the halter. This was an extraordinary oversight. You are in the right, says the Father; you oblige me very much. But the reason of it is, that we have not so much power over the Magistrates, as over the Confessors, who are oblig'd to submit to us in all cases of Conscience; for we are the sovereign Judge there. That I understand very well, said I; but if, on the one side, you are Judges of the Confessors, are you not, on the other, Confessors to the Judges? your power is of a large extent; oblige them to acquit Criminals who go upon a probable opinion, upon pain of exclusion from the Sacraments; lest it happen, to the great contempt and scandal of probability, that those, whom you make innocent in the Theory, be whip and bang'd in the practise. If you do not this, how can you expect Disciples? Some course must be taken, said he, it is no slight matter. I will propose it to our Father Provinciall. But you may keep this advice till another time, and not interrupt what I have to say to you of the maxims we have establish'd to oblige Gentlemen; which therefore I shall not acquaint you with, but upon condition that you tell me no more stories.

This is all you are like to have for the present, for it requires more then one Letter to give you a full account of one Conference. In the mean, I am, &c.

Paris April 10.

1656.

## To the same.

### LETTER VII.

#### ARGUMENT.

*Maximas for Gentlemen.* An excellent piece of Jesuitical Legerdemain, called, **THE RIGHT DIRECTION OF THE INTENTION.** It is lawful to kill for a Box O the ear, either given or offer'd. How a man may wish his Father's death, 'Tis allowable, to give or accept a challenge. A man may conscientiously kill an Informer, as also Witness and Judge, if he suspect them to be false, or corrupt. A man may be kill'd for the lie, for opprobrious speeches, affrontive signs and gestures, for 6. or 7. duckets, for a Crown or less. A Priest or Religious man may kill any one who either hath, or, he fears, may calumniate him or his Community. **WHETHER THE JESUITS MAY KILL THE JANSENISTS?**

SIR,

I Had no sooner appeased the good Father, whose discourse I had a little disordered, by the story of John

d'Alba, but he resumed it upon my promise to him, not to start any such again, and so entertained me with the *maxims* of his *Casuits* concerning *Gentlemen*, much to this effect.

You know, *said he*, that the passion, which is most predominant in persons of this rank, is, that punctilio of *Honour*, which, ever and anone, engages them to do those violences that seem to be contrary to Christian piety, which indeed are such, that there were no way but to exclude them from *Confession*, if our Fathers had not remitted somewhat of the severity of Religion, the better to comply with humane frailty. But, their duty towards God obliging them to a submission to the Gospel, and their charity towards their neighbour, to an indulgence to worldly men, they had need of all their abilities, to find out expedients, such as should moderate things with so much equality, that men might maintain and repair their honour, by the wayes ordinarily used in the world; yet without burthening the Conscience: so to make a certain provision for these two things; (which seem to be so much opposite) piety and honour.

But if the design be advantageous, the execution of it is proportionably laborious; nor do I doubt but you are sensible of the greatness and difficulty of the enterprise. It startles me, *said I* It startles you, *replied he*? I believe it. It would startle people of greater abilities than you are. Do you not know, that on the one side it is provided by the Evangelical Law, *not to return evil for evil; but to leave vengeance to God*? And on the other, the Laws of the world forbid a man to suffer injuries; but admit him to endeavour his own satisfaction, and that many times by the death of his enemies? Have you ever seen any thing that seems to be more contrary? And yet when I tell you that our Fathers have reconciled these things, you can make no other answer, then that it startles you. My expression, *said I* was a little too scanty; for indeed, I  
should

should think it absolutely impossible; if ( having seen so much of your Fathers as I have, ) I were not satisfied, they could easily do what is impossible to other men. Upon this ground it is that I conceive they may haply have found out some expedient; which I admire before I know it, and which I would intreat you to discover to me.

If that be your meaning, said he, I am ready to serve you. Know then that this miraculous principle, is nothing else but our grand method of *directing the intention*, a thing of so great consequence, in our *Morality*, that I durst almost compare it, with the Doctrin of *Probability*. You have seen several slight touches of it in those *Maximes* I have already entertained you with. For ( when I explicated to you the manner how servants may *conscienciously* do certain unhandsome messages, ) did you not observe that all the difficulty was, in the *diversion of the intention* from the evil, ( whereof they are the managers ) to direct it to the advantage accruing to themselves thereby? This is the meaning of *directing the intention*. And you have, in like manner, seen that those who give money for *Benefices* were inexcusable *Simonists*, were it not for a like *diversion*.

But now I will display this grand method in its full lustre, upon the subject of *Murder*, which it justifies upon a thousand occasions, that by such an effect you may judge what it is able to produce. I already perceive said I, a general permission to do any thing; nothing shall escape it. You alwayes jump out of one extremity into another, replied the Father, amend that fault. For, to satisfy you, that we do not permit all things, know, for instance, that we never suffer a man should have no other design in sinning, then a *formal intention* to sin; and that, if any one be so obdurate, as in an evil action to limit his desire by the evil it self, we have no more to do with him; this is diabolical, and admits not any exception of age, sex,

sex, or quality. But if a man be not sunk into the wretched condition, we endeavour to put in practice our method of *directing the intention*, which consists in a man proposing to himself, as the end of his actions, an allowable object. Not but that we, as far as lies in our power, divert men from doing things forbidden; but when we cannot hinder the *action*, we at least purify the *intention*, and so correct the viciousness of the *means*, by the purity of the end.

Thus, you see, have our Fathers found out a means to permit the violences men ordinarily commit in maintaining their honour. For there's no more to be done, then to divert the intention from the desire of *revenge*, which is *sinful*, to incline it to a desire of maintaining ones *honour*, which, according to our Fathers, is *allowable*. And thus they acquit themselves of all obligations both towards God and towards men. For they satisfy the world by *permitting* the actions, and satisfy the Gospel by *purifying* the intentions. This is a thing the Antients never knew; the world is engaged for it only to our Fathers. Do you now understand the business? Very well, *said I*. You allow men the gross substance of things, and give God that spiritual motion of the intention, and, by this equal division, make an alliance between divine and humane Laws. But Father, to deal freely with you, I am a little distrustful of your promises, and question whether your Authors affirm as much as you do. You do me wrong, *said the Father*, I advance nothing but what I prove; and that by so many passages, that their number, their authority, and their reasons will fill you with admiration.

For, to let you see the Harmony our Fathers have made between the maxims of the Gospel and those of the world, by the means of this *direction of the intention*; hear what our Father <sup>a</sup> Reginaldus saith, *It is forbidden, that private men should revenge themselves.* For

<sup>a</sup> in praxi, l. 21, num. 62. p. 260.



Saint Paul saith Rom. 12. Render not unto any man evil for evil. And Eccles. 28. He who will revenge himself, will bring upon himself the vengeance of God; and his sin shall not be forgotten. Besides, what is said in the Gospel concerning the forgiving of offences; as in the 6. and 18. Chapters of Saint Matthew. Certainly, Father, said I, if, this premised, he say any thing but what is in the Scripture, it cannot be for want of knowing it. What's his conclusion, I pray? This, said he; From all these things it is evident, that a souldier may immediately pursue another that hath hurt him, not indeed out of any intention to render evil for evil, but out of that of preserving his honour, Non ut malum pro malo reddat, sed ut conservet honorem.

See you then how careful they are to forbid a man to have an intention to render evil for evil, because the Scripture condemns it. No, they never permit that. See b Laffius, He who hath had a box o' th' ear given him may not have the intention to revenge himself; but he may be permitted that of avoiding infamy; and to that end, may immediately put back the injury; and that with his sword, etiam cum gladio. We are so far from admitting that men should entertain any design to be revenged of their enemies, that our Fathers will not so much as allow them to wish their death, out of any motive of hatred. See our Father c Escobar, If your enemy have some intention to do you a mischief, you ought not to wish his death out of any intention of hatred; but you may justly do it to avoid your own harme. For that is so far lawfull, with this intention, that our great d Hurtado de Mendoza saith, That a man may pray unto God to send sudden destruction on those who endeavour to persecute us; if he cannot avoid it otherwise.

Reverend Father, said I, the Church hath forgotten to put a prayer to this purpose among those she makes use of. There is not indeed, said he, laid down there

b De Just. l. 2. c. 9. d. 12. num. 79. c. Tr. 5. Ex. 5. n. 145.  
d. Despe. Vel. 2. di. 15. 3. sect. 4. 55. 48.



all that a man may ask of God. Besides that in this case it could not be, for this opinion is later then the *Breviary*; you are no good Chronologer. But to keep to the business in hand, take this other passage of our Father e *Gasper Hurtado*. He is one of the 24 Fathers, of *Escobar*. An incumbent may without any mortal sin wish the death of him that hath a pension out of his living; and a son that of his father, and may reioyce when it happens, provided it proceed onely from a consideration of the advantage accrews to him thereby, and not out of any personal hatred.

O Father, said I, what excellent advantages may there be made of the direction of the intention! I see it must needs be of a large extent. And yet there are certain cases which were not easily resolved, though such, as persons of quality are extremely concerned in. Propose them, sayes the Father, that we may see what may be said thereto. Shew me, said I, with all your direction of intention, how a man may be permitted to fight a duel. Our great Father *Hurtado de Mendoza*, will give you satisfaction immediately, sayes the Father, in the passage cited by f *Diana*, If a Gentleman that is challenged be known not to be much precise, and that it may be judged from the sins he ordinarily commits, without any scruple of conscience, that if he accept not the challenge, it is not out of any fear of God, but meerly out of cowardice; and consequently that people would thence take occasion to say of him, that he was a hen hearted fellow, and no man, gallina & non vir; this man, may, for the maintenance of his honour, come to the place appointed, not indeed with an express intention to fight the duell, but onely with that of defending himself, if he by whom he was challenged, come thither, unjustly to set upon him. And his action shall be in it self indifferent. For what hurt can there be for a man to go into a field, to waike there, in expectation of another, and to defend himself if any one set upon him? So that he commits not any sin at all, for when

e *De sub. pecc. diff. 9. cited by Diana, p. 5. tr. 14. R. 99. f ibid.*

the intention is directed to other circumstances, the challenge is not at all accepted, for the acceptance of a challenge consists in the express intention of fighting, which such a man hath not.

You are not as good as your word Father, said I, this is not properly to permit duels; on the contrary, he, by a *shift*, does not acknowledge it to be any; so to make the thing the more lawful; so far does he think it forbidden. Ho, ho, said the Father, you begin to grow a sophister, I am extremely glad of it. To answer you, I might affirm that in that he allows all that they desire who fight duels. But since you expect such punctual satisfaction; our Father Layman shall give it you for me, who permits duels in express termes; provided that a man direct his intention to accept the challenge for to preserve his honour, or his fortune. If a Souldier of the Army, or a Courtier, must in likelihood lose his reputation or his fortune, if he accept not a challenge, I see no reason why he should be condemned who doth accept it to defend himself. Petrus Hurtado affirms the same thing; as he is cited by our famous h Escobar, where he adds these words of Hurtado, That a man may fight a duell even to defend his estate; if there be no other means to preserve it; because every man hath a right to secure what is his own, and that even by the death of his enemies.

These passages gave me occasion to admire the difference there is between the piety of the King and that of the Jesuits; the former using all his power to prohibit and abolish Duelling in his Dominions, the latter employing all their subtilty to make it allowable, and to countenance it in the Church. But the Father was in such an excellent good humour, that it would have been unhandsome to interrupt him, so that he proceeded thus.

In a word, says he, Sanchez, (pray consider what persons I cite) goes further; for he allows a man not

§ L. 3. p. 3. c. 3. num. 2. 3. h. Tr. 1. ex. 7. n. 96. and 98.

only

only to accept, but also to give a challenge, if so be the direction of the intention be right. And our Escobar seconds him. Father said I, if it be so, I am convinc'd; but I shall not believe he writ any such thing till I see it. Then read it your self, said he; whereupon I read words to this effect in *k Sanchez*. 'It is but rational to affirme, that a man may fight a duell to free his life, his reputation, nay his estate, if it be any thing considerable, when it is cleare that others endeavour to take them away from him unjustly by force, practise and vexatious suits at Law, and that there is no other way to preserve them. And Navarrus says very well, that, in such an occasion, it is lawfull either to accept or give the challenge; *licet acceptare et offerre duellum*. Nay further, that a man may dispatch his enemy at unawares; nay yet more, that, in such occurrences, a man need not confine himself to the ordinary way of Duels; if he can secretly murder his adversary, and thereby put an end to the business. For by that means he shall not onely avoid the hazard he may be in, by exposing his life in fighting, but also not participate of the sin which his enemy would commit by the duell.

This Father, said I, is a pious Treachery; but, how pious soever, it is still a Treachery; since a man is permitted to kill his enemy treacherously. Did I say, replied the Father; that one man might kill another treacherously? God forbid. I told you, he might do it secretly, and thence you conclude that it may be done treacherously; as if it were but one and the same thing. Learn of *l Escobar*, what it is to kill treacherously; and then you will say something. A man is said to kill treacherously, when he kills him who hath not the least suspicion that such a thing will happen to him. He therefore who kills his enemy is not said to kill treacherously, though he do it behind his back, or by way of ambush? *licet per insidias, aut à tergo percutiat*. And in the same treatise, n. 36.

<sup>i</sup> *Ibid.* n. 97. *k. Theol. Mor.* l. 2. c. 39. num. 7. *l. Tr.* 6. ex. 4. n. 36.

He who kills his enemy with whom he had been reconciled, though under promise never to attempt his life again, is not absolutely said to kill him treacherously, unless there had been a very intimate friendship between them before; *amicitia*.

You are now sensible, that you do not so much as understand the terms; and yet will needs speak as confidently as a Doctor. I must indeed confess, said I, that this is new to me; and I learn from this definition, that haply, there never was any man killed *treacherously*; for a man seldom assassinates any but his enemies. But, however it be, a man according to Sanchez, (I do not say, *treacherously*, but *behinde the back or in an ambush*) may confidently kill an *Informers* that prosecutes us in any Court, may he not? No doubt but he may, sayes the Father, provided there be a right *direction of the intention*; you ever forget what is most considerable. It is also the opinion of *Malina*, nay, according to our learned *Reginaldus*, a man may kill the false witnesses which such a prosecutor produceth against him. In a word, if we credit our eminent and famous Fathers, o *Tannerus* and *Emanuel Sa*; a man may kill both the false witnesses and the Judge too, if there be any correspondence between them. Take his own words, *Sorus*, saith he, and *Lessius* affirm, that it is not lawful for a man to kill the false witnesses, and the Judge which conspire the death of an innocent person; but *Emanuel Sa*, and other authors do, with reason, impugn that opinion, so far at least, as it relates to matter of Conscience. And he further maintains, in the same place, that a man may kill both witnesses and Judge.

I am now Father, said I, sufficiently instructed in your principle of the *direction of the intention*, but I would fain understand also the consequences of it, and be acquainted with all those cases wherein this method arms a man with a power to kill. Let us therefore run

m 10.4.17.3. disp. 12. n l. 21. c. 5. n. 57. o 11.3. disp. 4. q 8. n. 83.

over

over those you have put already, for fear of mistakes, for equivocation were here very dangerous. I take it then upon your security, that there being a right direction of the intention, a man, to preserve his reputation, or his estate, may, according to your Fathers, accept a challenge, sometimes give one, he may secretly kill an unjust prosecutor, and with him the witnesses he should make use of, nay, the corrupt Judge that favours them; you have further told me, that he who hath received a box o' th' ear, may, abstracting all thoughts of revenge, right himself with his sword. But, Father, you have not assigned a proportion how far this may be done. A man cannot be mistaken in that, replied the Father, for a man may proceed so far as to kill him. 'Tis excellently well proved by our learned p Henriquez, and by divers others of our Fathers, cited by q Escobar, in these words. *One man may kill another who hath given him a box o' th' ear, though he run away for it, provided he do it not out of hatred or revenge; and that by that means there be a gap opened for excessive murders, such as are destructive to the state. And the reason of it, is, that a man may as well do that in pursuance of his reputation, as of his goods, taken away from him. For though your reputation be not so in the possession of your enemy as would be the goods he had taken away from you, yet may it be recovered in the same means, besides that, it is a certain expression of height of spirit, and authority, and that a man gains esteem among men for doing it. And indeed is it not confessed, that he, who hath so received a box o' th' ear, is accounted dishonourable, till such time as he hath killed his enemy?*

This I thought a tenent so horrid, that I had much ado to keep my self in; but, out of a desire to know what followed, I let him go on. Nay, said he, a man may, to prevent a box o' th' ear, kill him that is going to give it, if there be no other way to avoid it. This is obvious in our Fathers. For instance, r Azor (he

p l. 14. c. 10. n. 3. q 17. l. ex. 7. n. 48. r Just. mor. part. 3. p. 105

is one of the 24. Antients ) puts this case. "Is it  
 "lawful for a person of quality to kill one that would  
 "give him a box o'th' ear, or a bang with a stick?  
 "Some say, not; and their reason is, that the life of  
 "our neighbour is more pretious then our honour, be-  
 "sides the barbarisme it were to kill a man out of no  
 "other motive then that of avoiding a blow. But o-  
 "thers affirm it lawful; and for my part, I think it  
 "probable, when it cannot be avoided otherwise. For  
 "if it were not, the reputation of innocent persons  
 "were perpetually exposed to the affronts of the inso-  
 "lent.

This is further maintained by our great s *Filinius*,  
 by Father *Hereau* in his writings of *Homicide*; & *Hur-*  
*tado de Mendoza*, and u *Becanus*. Adde to these, our  
 Fathers *Flabani* and *Le Court*, in those writings of  
 theirs, which the University [of Paris] quoted at  
 length in their third Petition, purposely to have them  
 publicly censured, though ineffectually; and *Escobar*,  
 in the same place, n. 48. affirming the same things. In  
 a word, it is so generally maintained, that x *Lessius*,  
 speaks of it as a tenent made absolutely allowable by  
 the unanimous consent of all *Casuits*. It is lawful,  
 saith he, according to the consent of all *Casuits*, ex sen-  
 tentia omnium, to kill him who would give a box o'ib' ear,  
 or a blow with a stick, when a man cannot other wayes a-  
 void it. What would you have more?

I gave him thanks, for indeed I had heard but too  
 much. Yet to see how far he would stretch this per-  
 nicious doctrine. But Father, said I to him, may it not  
 be lawful for one man to kill another for something less  
 then a box? May he not so direct his intention, that he  
 may kill him for the Lie? No question but he may,  
 sayes the Father, witness our Father y *Baldellus*,  
 cited by *Escobar* in the same place, n. 49. it is lawful to  
 kill him who sayes to you, you Lie, if a man cannot right

s 10.2.27. 29.c.3.n.50. t 2.2.disp.170. Sect.16. §. 137. u Som.1.  
 l.4.64.de homicid. x l.2.c.9.d.12.n.77. y l.3.disp.24.n.24.

himself



himself otherwise. And that a man may in like manner kill for *opprobrious speeches*, we have the authority of the same Fathers. For *Lessius*, whom Father *Herou*, among others, follows word for word, sayes in the place before cited. "If you endeavour to ruine my reputation by opprobrious speeches spoken before persons of honour, and that I cannot avoid them otherwise then by killing you, may I do it? According to modern Authors I may, nay, though the crime you lay to my charge, be such as I am really guilty of, it being supposed to have been so secretly committed that you cannot discover it according to the wayes of justice. 'Tis thus proved. If when you would take away my reputation by giving me a box o' the ear, it is in my power to prevent it by force of arms, the same defense is certainly lawful when you would do me the same injury with your tongue. Besides, a man may avoid the affront of those whose ill language he cannot hinder. In a word, honour is more pretious then Life; but a man may kill in defense of his life, *ergo*, he may also kill in defence of his honour. There's Argument in forme for you; this is not *discourse*, but *demonstration*. To conclude, this great *Lessius* in the same place, n. 98. shews that one man may kill another for a simple gesture, or exprellion of contempt. There are, saith he, several wayes to derogate from, and so take away a mans reputation, wherein yet it is but just a man should right himself; as by giving a man a bang with a stick, or a box o' the ear, or if a man should affront us by words, or by signs; *five per signa*.

O Father, said I, you have spoken as much as need be wished for the security of a mans honour, but certainly their lives must run many a hazzard, if for language and disobliging gestures, a man may kill at randome, and that with a safe conscience. All this is true, said he; but our Fathers out of their extraordinary circumspection, have thought it convenient  
this

this doctrine should not be put in practice in certain emergencies; as, for defamatory speeches. For they hold at least, That it should hardly be practised: *practice vix probari potest*. And this not without some reason, which is this. I know it, said I, 'tis because murder is forbidden by the Law of God. No, said the Father; they go not upon that ground; they find it lawful in point of Conscience, considering onely the truth in it self. Why then do they forbid it, said I. Mark, says he, 'tis because a Countrey would in a small time be utterly depopulated, if all Detractors were immediately murdered, Take it from our Father & Reginaldus. Though this opinion, that one man may kill another for ill language, was not its probability in the Theory, yet is the contrary to be follow'd in the practice. For a man ought, in the main of his defence, consider the prejudice may happen the State. Now it is evident that by killing people after this rate, there would be too many murders committed. Lessius says as much in the place before cited; *Hard must be taken that the practice of this maxime prove not prejudicial to the State; for then it is not to be permitted; tunc enim non est oporere mittendus*.

Now Father, said I, this prohibition is meerly political, and proceeds not at all from Religion? Few people will stick at it, especially being in heat of blood; for a man might probably imagine that it were no injury to the State to rid it of a wicked man. Upon which consideration, said he, it is, that our Father adds to the former reason another of no small weight; That a man would be punished by the hand of justice for killing people upon that account. I told you Father, said I, that all you can do will amount to nothing if you have not the Judges of your side. The Judges, says the Father, who dive not into mens Consciences, proceed onely according to the external circumstances of an action, whereas we principally consider the intention. Thence comes it to pass, that our maximes are some-



for it, adding further, that he durst not charge that man with any sin who kills another who had taken from him a thing of the value of a Crown or less; *unius aurei, vel minoris adhue valoris*. Which gave Escobar occasion to lay down this general Rule, n. 44. That regularly it is lawful to kill a man for the value of a Crown, according to Molina.

O Father, said I, how came Molina to be so illuminated as to determine a thing of this importance without any assistance of either Scripture, Councils, or Fathers? I must needs conceive that he was led by a particular light, much different from that of Saint Augustine, as well upon the subject of Homicide, as that of Grace. I am perfectly illuminated thus far, and with all fully satisfied, that there are none but those of the Clergie which a man may injure both as to point of honor and estate, without any fear that they will kill him for such injury. What's that you would say, replied the Father? Were it, in your opinion, rational, that those whom of all the world we ought to respect the most, should be the onely men exposed to the insolencies of the wicked? No, our Fathers have provided against that disorder. For *f* Tannerus sayes, That it is lawful for Clergie-men, nay for even Religious men to kill, in defence, not onely of their lives, but also of their own goods or that of their community. Molina, cited by Escobar, n. 43. *g* Becanus, *h* Reginaldus, *i* Layman, *k* Lessius, and others, affirme it in the same words.

It is also maintained by our eminent Father *l* Amicus, that it is lawful for Priests and Religious men, to prevent those, that would disgrace them by opprobrious speeches, by killing them before-hand. But there must ever be a right direction of the intention. Take his own expressions. 'It is lawful for an Ecclesiastick or

*To*, 2. q. 4. n. 8. d. 4. n. 76. *g* 2. 2. T. 2. q. 7. De Hom. concl. 2. *h* L. 21. c. 5. n. 68. *i* L. 3. tr. 3. c. 3. n. 4. *k* L. 2. c. 9. 2. n. 72. *l* T. 5. Disp. 36. n. 118.

' a Religious man to kill a DetraCTOR, that threaten  
 ' divulge the scandalous crimes of his Community  
 ' himself, when there is no other means left to hinder  
 ' him from doing it, as, if he be ready to scatter his  
 ' calumnies, if not suddenly dispatched out of the way  
 ' For, the case being such, as it were lawfull for the  
 ' Religious man to kill him who would take away his  
 ' life, it is equally lawfull for him to kill him who would  
 ' take away his own honour, or that of the Community  
 ' whereof he is a member, with as much reason  
 ' there is for those that are of the world to do the  
 ' like.

This indeed I was ignorant of, said I, and was simply  
 perswaded to the contrary, without making any re-  
 flection thereon, minding onely what I heard said,  
 that the Church is so far from having ought to do with  
 blood, that she permits not Ecclesiastical Judges to be  
 present at criminal Judgments. Let not that breed any  
 wormes in your Conscience, says he, our Father Amicus  
 proves this doctrine fully, though out of an excessive  
 humility, well becoming so great a person, he submits  
 it to the prudent Reader. Add to this, that Caramell,  
 our illustrious defender, citing it in his *m Fundamentals*  
*Theologis*, believes it to be so certain, that he maintaineth  
 the contrary not to be so much as probable; and he draws  
 from it most admirable conclusions, as among others  
 this, which he calls the *Conclusion of Conclusions*, *con-*  
*clusionum conclusio*; That a Priest not onely may upon  
 certain occasions kill a DetraCTOR, but that there are some  
 wherein he is OBLIG'D to do it, *etiam aliquando*  
*debet occidere.*

He examines divers new questions according to this  
 principle, for instance, this, WHETHER THE  
 JESUITES MAY KILL THE JANSENISTS  
 This Father, cryed I, is a strange point of Divinity! I  
 hold the Jansenists already dead according to the  
 doctrine of Father Amicus. See, said the Father, how

you are mistaken ; he concludes the contrary out of the same principles. And how can that be Father, said I? Because, says he, they derogate nothing from our reputation ; take his own words, *n The Jansenists call the Jesuits pelagians ; may they be killed for so doing ? Not : because the Jansenists do no more darken the Lustre of the Society then an Owle does that of the Sun : on the contrary, they have added thereto, though contrary to their intention. Occidi non possunt, quia nocere non possunt.*

Alas, Father, said I, do the lives of the *Jansenists* depend meerly upon the question, whether they prejudice your reputation? I think them very insecure, if it be so. For if it prove ever so weakly probable, that they do injure you, they are in a condition to be dispatched without any difficulty. You will reduce it into an argument in for me ; and there needs no more then that, with a little direction of the intention, to send a man out of this world, with safety of Conscience. O how happy were they, whose natures cannot brook injuries, to be instructed in this Doctrine! But what a sad condition are they in that offend them! Certainly Father, a man might as safely deal with people that have no Religion as those who are trained up according to this Direction. For, to conclude, the intention, of him who hurteth, lessens not the pain of him that is hurt. He perceives not that secret direction, and is onely sensible of the blow he receives. Nay, I see not but that a man may with less indignation see himself barbarously murdered by persons purposely set to do it, then feel the conscientious stiletto's of people pretending to devotion.

To be free with you, Father, I am a little startled at this, and these questions of Father Amicus and Caramuel I cannot digest. Why, says the Father, are you a *Jansenist*? I have another reason for it, said I, which is this, that I ever and anon write to a friend I have in the

*n Noun 1146. 1147. pag. 547. 548.*



Countrey whatever I learn of the maximes of your Fathers. And though all my business be simply to relate and faithfully to cite their words, yet am I doubtful they should come to the sight of some unsettled brains who must either imagine you very much injured, or draw from your principles some abominable conclusion. Go, go, *says the Father*, they are such as will never cause you any hurt; I warrant you. Know, that whatsoever our *Fathers* have printed themselves, and that with the approbation of our *Superiours*, is neither evil in it self, nor dangerous in the publishing.

What I write therefore is upon the reputation of the good Father; but my paper fails me, and not passages for there are so many others, and those so pregnant that it would require whole volumes to say all that might be said. I am. &c.

Paris, April 25.

1656.

# To the same.

## LETTER VIII.

### ARGUMENT.

*Maximes for Judges, Usurers, Bankrupts, Thieves, Strumpets, and Conjurers. In what cases Judges may receive Presents. F. Bauny's enchanting complements to avoid Usury; with several other methods to do the like. The admirable conveniences of a Jesuitical invention called the Contract M O-HATRA. Beneficial instructions for Bankrupts. A man may engage a souldier or other person to set his Neighbour's house or barn on fire, yet shall not in conscience be guilty of any offence. In what cases it is lawful to steal. Goods gotten by unjust and indirect wayes, not to be restored, save in one case. A man is, in conscience, obliged to satisfy for his Lechery, suitably to the quality of the persons he deals with. A man having received money to do a wicked action is not obliged to restore it, if the blow be once given. A Fortune-teller having applied himself to the Devil, is not obliged to restore the money he hath received for his work. The benefit of the multiplicity of Jesuitical Treatises upon the same subject.* F 3 SIR,

SIR,

YOU little imagined that any one had the curiosity to know who we are ; and yet there are those who would fain guess at it ; but they are much mistaken. Some take me for a Doctor of *Sorbonne* ; others father my Letters on four or five persons, who, as my self, are neither Priests nor Ecclesiasticks. From all these mis conjectures I learn, that all goes well as to the design I had to be known only to you, and the good Father, who still admits my visits, and whose discourse I still endure ; though not without some trouble. But I am forced to a compliance, for he would soon break them off, if he thought me so glutted therewith as I am ; and consequently I should not perform the promise I made to acquaint you with their *Morality*. I assure you, the violence I do my self is such as you should not think inconsiderable ; it is no small torment, to see Christian Morality turned topsie-turvy by such strange extravagances, and not dare openly to contradict it. But since I have endured so much for your satisfaction, I think it but just I should at length discover my own, when he shall have no more to say to me. In the interim, I shall humour him as much as lies in my power ; for the more silent I am, the more liberal is he of his discourse, nay, so prodigal was he of his instructions the last time, that I shall finde it no easie task to tell you all. You will finde, that as to matter of *Money* they are the same stewards as they were before in matter of *Life*. For however he may palliate his *Maximes*, those I have now to acquaint you with, are, in effect, laid down for the encouragement of corrupt *Judges*, *Usurers*, *Bankrupts*, *Thieves*, common *prostitutes*, and *Sorcerers*, who are all very indulgently dispensed with, as to any restitution they should make of what they get by their employments. Which the good Father taught me by this discourse.

It was my engagement, said he, in the beginning of our meetings, to explicate to you the *Maximes* of our Authors, for persons of all qualities. You have already seen those that concerned persons that have to do with *Benefices, Priests, Religious men, Servants, and Gentlemen*; let us now proceed to the rest, and begin with the *Judges*.

To enter into the business, I will give you one of the most considerable and most advantageous *Maximes* which our Fathers ever taught in their favour. We have it from our learned *Castro Palato*, one of our twenty four Antients. Take his own words; *May a Judge in a question of right, give sentence according to a probable opinion, quitting that opinion which is more probable? He may, and that contrary to his own judgement; imo contra propriam opinionem.* And 'tis no more then our Father <sup>a</sup> *Escobar* cites. A very excellent beginning Father, said I! The Judges are much your servants for it, which makes me think it very strange that they should oppose your *probabilities*, as we have heretofore observed, when they may make such advantages thereof. For by this account you allow them a power over mens *fortunes*, proportionable to that you pretend to your selves over their *Consciences*. You see then, said he, that we act not with any reflection on our own interest herein; we only endeavour the quiet of their *Consciences*; upon which account it was that our great *Molina* took so much pains, upon occasion of the *Presents* that are made them. For, to take away all scruples they might make to receive any in some cases, he hath been so liberal of his endeavours, that he hath furnished us with a catalogue of all those cases wherein they conscientiously may receive them, unless there be a particular provision made to the contrary. <sup>b</sup> *Judges* saith he, may receive presents from the *parties*, when they make them either out of friendship, or out of gratitude for the justice they have done them; or for to oblige

a 17. 6. ex. 6. n. 45. b 10. 1. tr. 2. disp. 88. n. 6.

them to do it for the future; or for to engage them to take a particular care of their business; or to give them a sudden dispatch.

Our learned c Escobar speaks to the same purpose, If there are several persons whereof one hath no more right to be dispatched then another, is the Judge (who shall receive any thing from one of them, upon condition, ex pacto, to dispatch him first,) guilty of any sin thereby? Not, certainly; according to Layman; for he does the others no injury according to natural right, when he grants that to one by way of acknowledgement for his present, which it was in his power to grant any of them he should think fit. So that, being before equally obliged to all by the equality of their right, he becomes so much the more to him who makes him the present, so far that he is engaged to prefer him before the rest; and this preference seems to be such as might be valued worth money; *quæ obligatio videtur preno astimabilis.*

Under your Reverences favour, said I, I am a little astonished at this permission, which the chief Magistrates of the Kingdome are yet ignorant of. For Monsieur the first President brought a Bill into the Parliament to hinder certain Registers from taking money for this kinde of preferring men; which certainly is enough to perswade us, that he was very far from thinking irallowable in Judges; and indeed it was generally commended as a piece of reformation very advantageous to all parties. The good Father, surprized at this discourse, replied; It is true what you say? For my part, I knew nothing of it. Our opinion is only probable, the contrary is also probable. Truly Father, said I, men find that the first President hath done more then probably well in this case; & that he hath stopped the course of a publick corruption, grown ordinary by length of time. I am of your mind, says the Father; but let that pass; we have no more to say to the Judges. You do very well, said I; since they have so

little consideration for what you have done for them. That's not it, sayes the Father; but there are so many things to be said on each subject, that we must be brief on every one in particular.

We come now to *men of affairs* and *Money-mongers*. You know the greatest trouble their is with them is to dissuade them from *Usury*; wherein indeed our Fathers have been extreemly careful; for they have such an extraordinary aversion for this vice, that d *Escobar* sayes; that to affirm *Usury* to be no sin, is *Heretic*. And Father e *Bauny* fills up several pages with the punishments due to usurers. He declares them to be, *infamous, while they live; and unworthy of burial when they are dead*. O Father, said I, I did not imagine he could have been so rigorous! He is so; when there is a necessity for it, sayes he; but withal, this learned Casuist having observed that men are not inclined to usury but of a desire of gain, sayes further; f *It were therefore no small obligation put upon the world, if, (rescuing man-kind from the ill effects of Usury, and withal from the sin which is the cause thereof,) some way were found out for men to make as great, if not greater, advantages of their money, by some good and lawful employment thereof, then may be done by usury*. No question, Father, said I, we should have no more usurers. To do which, said he, he hath furnished us with a *General method*, for all sorts of persons; *Gentlemen, Presidents, Counsellors, &c.* and that so easie withal, that it consists only in the use of certain words, which a man must pronounce as he lends his money; which done, he may take what profit thereof he pleases, without any fear of being an Usurer; as he must needs have been otherwise. And I pray what are these mysterious terms, said I? Take his own words, sayes he, as near as they can

d n. 3. ex. 5. n. 1. e Sem. c. 14. f *ibid.*



be rendred out of the French; in which language he writ his book, of the Summary of sins; that he might be understood by all the world; as he confesses in his Preface. He who is desired to lend money, may answer in this manner; I have no money to lend, but, to make an honest and lawful profit of, I have. If you would have the summe you desire, to improve it by your industry at halfe gain, halfe loss, I may haply furnish you. But since it would prove a hard matter to ascertain the profit you may make of it, if you will allow me a certain advantage, and will give me good security for the principal, that it be in no danger, we should sooner come to an agreement, and you shall have the money paid down immediately. Is not this an easie way to get money without sinning? And had not Father Bauny reason to say those words whereby he concludes this method? *This, in my opinion, is a means whereby abundance of people in the world, who by their usurie, extortion, and illicit contracts drawn on themselves the just indignation of God, may be saved, by making considerable, honest, and lawful advantages.*

AN Father, said I, how powerful are these words! I profess to you, that had I them not from a good hand, I should take them for some of those enchanted words that are able to dissolve charms. They must certainly have some secret virtue to chase away usury, which I understand not, for I ever thought, that sin consisted in a mans receiving of more money then he had lent. You understand it but little then, replies the Father. Usury, according to our Father, consists not in any thing almost, but the intention to take that profit as usurious. Whence, our Father Escobar makes a man avoid usury by a simple *disavowal* of the intention. If were usury sayes he, for a man to receive any profit from those to whom he lends his money, if it be exacted as due by law; but if it be exacted as due onely out of gratitude, it is not usurie.

And. 3. It is not lawful for a man to have the intention to make advantage of the money lent immediately; but, to receive it upon the account of affection and good will, *media benevolentia*, is not usury.

These indeed are subtile methods; but, in my judgement, one of the best (for we have choice enough) is that of the *Contrato Mobatra*. The *contract Mobatra*, Father, said I! I perceive, says he, you know not what it is. There's nothing strange in it but the name. g. Escobar shall explain it to you. The *contract Mobatra* is that, whereby a man buyes some commodities, or stuffs or the like, at a very dear rate, and upon trust, for to sell it again immediately to the same person for ready money, and at a very easie rate. This is the *Contrato Mobatra*; whereby you see, a man receives a summe of money in hand, yet it is obliged for a far greater. But Father, said I, I think never any but Escobar made use of that word; is it to be found in any other books? How are you to seek in these things, says the Father? The book last mentioned of *Moral Divinity*, Printed this very year at Paris, speaks of the *Mobatra*, and that very learnedly. The title of it is *Epilogus Summarum*. It is an Epitome of all the Summes of Divinity taken out of our Fathers, Suarez, Sanchez, Lessius, Fagundes, Navarrete, and other famous Casuists, as the title shewes. You will finde, in the 54. page, these words, The *Mobatra* is, when a man having occasion for such a buy as of a Mercer as many stuffs as amount to 30. lunds paid within a year, and sell it back to him again immediately for 20. l. ready money. Hence you may perceive that the *Mobatra* is not so strange a word. Very well Father, said I; but is this a lawful contract? Escobar, replies the Father, says in the same place, that there are some laws that forbid it under very great penalties. Then it signifies nothing, Father, said I; you are mistaken, says he; for Escobar in the

same passage assigns certain expedients to render it lawful, even though, saith he, that he, who sells and buyes again, looks on his profit as his main intention, provided onely that when he sells he exceed not the highest prices of Stuffs of that kind, and that when he buyes again, he fall not below the lowest, and that there be no agreement before-hand either in expresse termes or otherwise. But b Lessor, sayes, that though there were such an agreement, a man is never obliged to make restitution of the profit, unless it be by way of charity, in case he of whom it is exacted, be in want, yet with this proviso, that a man can restore it without inconvenience to himself; si commodè potest. What could any man say more? In troth Father, said I, were the indulgence but a little larger, I should think it naught and not to be tolerated. Our Fathers, sayes he, are not to learn where they should make a halt. You see then the advantages of the *Mobatra*.

I have divers other methods to acquaint you with; but these are sufficient; and therefore I now come to those who are behind hand in points of estate, or in trouble. Our Fathers have, their condition considered, made the best provision they could for them. For if they have not wherewithall to live handsomely, and to pay their debts too, it is lawful for them to secure the best part of what they have, and then turn Bankrupts and so elude their Creditors. The controversie is decided by our *Lessor*, confirmed by *i Escobar*. May he, who turns Bankrupt, with a safe conscience, retain as much of his goods, as is requisite to maintain himselfe handsomely, ne indecore vivat? I, with *Lessor*, affirm he may; and that even though they were gotten by violence, and crimes known to all the world, ex injuria, & notorio delicto: although that in such case, he should not retain as much as otherwise he might. How Father, said I, by what strange kind of charity, would

h. De just. lib. 1. c. 2. § 10. i. 13. ex 2. § 11. 103. 105. 106. 107. 108.

DE JUST. LIB. 1. C. 2. § 10.

you have those goods remain in the possession of him, who had got them together by rapine and extortion, in order to his honourable subsistence, rather than they should be scattered among his Creditors, to whom they of right belong, and whom you have by that means reduced to poverty? 'Tis impossible, replied he, to satisfy all; and our Fathers have particularly made it their business to comfort this miserable sort of people. It is further out of tenderness to the indigent, that our famous *Vasquez*, cited by *k. Castro Palao*, says, that when a man sees a thief resolved and ready to rob a poor body, he may, to divert him from so doing, assign him some rich person in particular, whom he may rob instead of the other. If you have neither *Vasquez* nor *Castro Palao* at hand, you may find the same thing in your *Escobar*. For, as you know, he affirms nothing but what is taken out of twenty four of the most eminent of our Fathers. 'Tis in tr. 5. ex. 5. n. 120. in the praise of our Society, concerning charity towards our neighbour.

This charity, Father, is certainly very great; said I, to rescue one from robbing, by exposing another to the mercy of the Thief. But I should think; that, to make this piece of charity perfect, he, who had assigned the rich man to be robbed, should be accordingly obliged in conscience to restore to him that which he had caused to be taken away from him. No such matter, replies he, for he did not rob him himself, he only directed another to do it. Now mark this excellent solution of Father Bauny, upon a case at which you will be much more astonished, and wherein you would think there were a greater obligation to make restitution. 1. A certain man intreats a Soldier to beat his neighbour; or to fire the barn of one that hath offended him; the question is, whether (the Soldier doing as he was bidden,) the other, who had intreated him to do all those outrages, ought, out of his

k. 1. tr. 6. d. 6. p. 6. n. 2. 1. Som. ch. 13. n. 2. 5. 6. 7.

own, to make good the damage happening thereby. My opinion is, he ought not: for no man is oblig'd to make restitution, if he hath not done that which is unjust. Does a man do that which is unjust, when he onely entreats another to do him a courtesie? What ever may be desired of him, he is still at liberty either to grant or deny it. Which way soever he may incline, whether to restore, or not, he is guided merely by his own will. There's no obligation lies upon him but that of goodnesse, sympathy, and the easinesse of his own nature. If therefore the Souldier make not satisfaction for the mischief he hath done, there's no reason the other should be forc'd to do it, at whose intreaty he had so injur'd the innocent. This passage will like to break off our discourse, for I could hardly refrain laughing at the good nature of a fellow that can so easily set a barn on fire, and those extravagant ratiocinations, which exempt from making restitution, the first and true Author of such a mischief, as that of fire; whom the civil Magistrate would not exempt from the halter; but if I had not withheld myself, the good father would haply have taken snuff; for he spoke very earnestly, and so went on, after the same rate, to this effect.

You may, says he, by so many proofs, easily perceive how frivolous your objections are; and that they amount to nothing, but to make us digresse from the business we have in hand. Proceed we then to persons that are in necessity, for whose comfort and encouragement, our Fathers, and among others in *Leffius*, affirm, that it is lawful to steal, not onely in an extreme necessity, but also in habundantia, as to hard to be endured, though it be not extreme. *Esobar* cites him, This is very strange, Father, said I, there are few in the world who think not their necessity hard to be endured, whom yet you would not allow the liberty to steal, with a safe Conscience. Nay, though you should admit this permission to those onely who really are in

that condition, yet you must needs open a gap for a  
 bundance of thefts, which the Magistrate would punish  
 notwithstanding that, *so hard to be endur'd*, necessary;  
 whereas you should rather endeavour to suppress  
 them, since it is your duty to promote, not onely, ju-  
 stice among men, but also charity, which by this prin-  
 ciple is clearly destroy'd. For is it not an open vio-  
 lation of charity, and an injury to ones neighbour, for  
 a man to deprive him of what is his, and convert it  
 to his own use and advantage? This is the doctrine  
 I have been hitherto brought up in. It does not  
 hold alwayes true, *replies the Father*, for our great *Mo-*  
*lina* hath taught us, *That the order of charity doth not*  
*require that a man should deprive himself of an advan-*  
*tage, to save his neighbour from a prejudice propor-*  
*tionable thereto.* This he sayes to make good what he  
 had undertaken to prove in that place, *viz. that a man*  
*is not oblig'd in conscience to restore the goods which another*  
*had deposited in his hands purposely to defraud his Credi-*  
*tors.* And *p Lessius* maintaining the same opinion, con-  
 firms it by the same principles.

You haply have little compassion for such as are put  
 to their shifts, but our Fathers have been more ten-  
 der then so. They do justice as well to the poor as  
 to the rich; nay, they do it even to *sinners*. For though  
 they are infinitely at a distance with those that com-  
 mit crimes, yet are they so charitable towards them,  
 as to teach, that goods purchased by crimes may law-  
 fully be retained. *p Lessius* affirms it; *Certain it is*  
*that goods gotten by Adultery are purchased by an unlaw-*  
*full way; yet is the possession thereof lawfull; quoniam*  
*malum illicitum acquiritur, licet malum acquiratur.* Whence  
 it comes that the most eminent of our Fathers do for-  
 mally decide, that what a Judge receives from one of  
 the parties that hath no justice of his side, so favour  
 him with an unjust sentence and the reward a foul-

*T. 4. m. 2. disp. 328. n. 8. p. L. 2. c. 20. l. 19. n. 168. q. L. 2.*

*c. 10. d. 6. m. 46.*



dier receives for killing a man; and whatsoever is gotten by infamous crimes, may lawfully be detained. This *r* Escobar gathers out of our Authors, laying down this general rule: Goods gotten by dishonourable wayes, as murder, an unjust sentence, a dishonest action, &c. are lawfully possess'd by him that hath so gotten them, and he is not obliged to make any restitution. And further, *s* A man may dispose of what he hath received for murders, unjust sentences, infamous sins, &c. because the possession thereof is just; and that the possessor hath a title and propriety to the things he hath gotten thereby. Father said, I never before heard of this way of purchasing; and question whether the Law will allow any such, and look on assassination, injustice and Adultery as sufficient titles. I know not, *says the Father*, what law-books may say as to this point; but am certain, that ours, which are the infallible rules of Consciences, speak as I do. 'Tis true they except one case, wherein they oblige to make restitution; *viz.* when a man hath received money of those who are not in a capacity to dispose of what they have; such as are persons under age, and Religious men. For these are by our great *r* Molina, excepted, nisi mulier accepisset ab eo qui alienare non potest, ut d. religioso, & filio-familias, *u* In this case their money is to be restored. Escobar cites this passage, and *x* confirms the same thing.

But under your fatherly correction, *said I*; methinks you are more tender of Religious men in this case, then of others. Not at all, *says the Father*, is there not the same case had for all generally under age, of which number Religious men are while they live? There is much reason they should be excepted. But for what concerns all others, there's no obligation to return them what they have given for the doing of an evil action. *y* Lessius proves it at large, *what a*  
*r* *tr* 3. ex. 1. n. 23. *s* *tr* 5. ex. 5. n. 53. *t* de Just. 1. 1. *tr* 2. *disp* 94. *u* *tr* 1. ex. 8. n. 59. *x* *tr* 3. ex. 1. n. 23. *y* de Just. 1. 2. c. 14. d. 8. n. 53.

man receives, sayes he, for any criminal action, is not subject to restitution by any natural justice, because a wicked action may be set at a certain value, out of a consideration of the advantage, which he receives thereby, who was the occasion of the doing of it; as also of the pains which he takes who puts it in execution. For this reason, a man does not lie under any obligation to return what he hath received for performing it, be the action of what nature it will, as murder, an unjust sentence, incontinence, unless it be received of such as are incapable of disposing of what they have. You will haply say, that he who receives money for doing a mischief or an ill turn, commits a sin, and consequently that he can neither receive or retain it: but I answer, that when the blow is once given, and the business done, there is then no sin at all either to pay or receive the payment.

Our great Filiarius, minces this business, for he further presses, that a man is obliged in conscience to make different satisfactions for good turns or actions of this kind, according to the different qualities of those that commit them, and that some are to be better considered then others. And that it is he establishes upon solid reasons. 2. *Occulta fornicaria debetur pretium in conscientia, & multo maiore ratione quam publica.* Copia enim quam occulta facit mulier sui corporis, multo plus valet, quam ea, quam publica facit meretrix: nec ulla est lex positiva quae reddat eam incapacem pretii. Idem dicendum de pretio promisso Virgini, conjugatae, Moniali, & cuicunque alii. Est enim omnium eadem ratio.

To second which passage he turned over his Authors; and shewed me some things of this nature so horrid, and infamous, that I dare not repeat them; and such as he would have been startled at himself (for he is a good honest man) were it not for the implicate respect he hath to his Fathers; which makes him look on whatever comes from them, with a certain veneration. I in the mean time was silent, not

so much out of any design to engage him in the pursuance of that subject, as out of amazement to see the books of Religious men fraught with decisions so horrid, so unjust, and withall so extravagant. He therefore went freely on with his discourse, whereof the conclusion was this. For this reason is it, sayes he, that our illustrious Molina, (I suppose after him you will look for no further satisfaction) decides this question thus. *When a man hath receiv'd money to do a wicked action, is he oblig'd to return it? We must distinguish,* sayes this excellent man; *if he have not done the action for the doing of which he had before-hand been paid, he ought to return the money; but if he had done it, he is not oblig'd to any restitution: si non fecit hoc malum, tenetur restituere, secus, si fecit.* This passage is cited by a Escobar.

Thus have you heard some of our Principles concerning Restitution. I have kept you very hard at it to day; I would now see how you profit under these instructions. Answer me then. *Is a Judge who hath received a bribe from one of the parties, to give sentence on his side, oblig'd to return it?* You just now told me, said I, that he was not. I thought as much; did I affirm it generally? I onely told you that he was not oblig'd to restore, if by his means, the cause went of his side, who had no right. But when a man hath right on his side, would you have him further purchase the carrying on of his cause, which is but his due in justice? There's no reason for that. Do you not apprehend that justice is a debt due from the Judge, and that consequently he cannot sell it? but that Injustice is not any way due from him, and that consequently he may receive money for it. This doctrine is generally and unanimously taught, by all our principall Authors, as, *b Molina, c Reginaldus,*

*a* Tr. 3. cx. 2. n. 138. *b* Disp. 94. & 99. *c* L. 10. n. 134, 185, & 188.

*Piliatus, e Escobar, f Lessius, That a Judge may well be oblig'd to return what he hath recieved by way of bribe for to do justice, unlesse it be bestowed on him out of Liberality; but that he is never oblig'd to return what he hath receiv'd of a man, in whose favour he hath given an unjust sentence.*

This fantastieall decision put me a little out of my bias; but while I reflected on the pernicious consequences of it, the Father had provided another question for me. Answer now, said he, with more circumspection then before. I ask you, *whether a man who pretends to Fortune-telling, be oblig'd to make restitution of the money he hath gotten by that imployment?* What your Reverence pleases, Father, said I. Now, what I please, reply'd he? You are certainly an admirable Scholar? According to our expression, it should seem that the truth depended on our will. But I see you could never have found out this of your self. See then how Sanchez resolves the difficulty; but note it is no meaner man then Sanchez. In the first place he distinguishes, in his *Summary*, *Either this Fortune-teller makes use of Astrology and other naturall means, or he does his work by the Black art. For he sayes, he is oblig'd to restitution in the case, and not in the other.* But in which do you think he is oblig'd? There's no great difficulty in that, said I. I perceive, said he, what you would say; you think he is oblig'd to restitution, in the case wherein he hath made use of some diabolicall assistance: but you are far from the businesse; it is but quite the contrary; See Sanchez's resolution in the same place. *If this Fortune-teller hath not been at the pains and trouble to find out by the help of the Devil, what he could not otherwise have attained the knowledge of; si nullam operam apposuit, ut arte diaboli id sciret, he ought to make restitution; but if he have taken that pains, he is not oblig'd to any at all.* And how comes that Father, said I? Do

*d Tr. 31. n. 220. & 228. e Tr. 3. ex. 1 n. 21. 23. f L. 2. c. 34. d. 8. m 52. g L. 2. c. 38. num. 94, 95, 96.*

you not apprehend it, *sayes he* ? 'Tis because a man may well foretell by some Diabolical art, whereas Astrologie is nothing but imposture and deceit. But *Father*, *said I*, put the case the Devil do not answer truly, (for he is not much more to be credited then Astrologie;) shall not the Fortune teller upon the same ground, be obliged to make restitution? Not alwayes, replied he. *Distinguo*, *sayes Sanchez* to that point. For if the Fortune teller be ignorant of Diabolical Arts, si sit artis diabolicæ ignarus, he is obliged to make restitution; but, if he be an experienced Conjuror, and hath done all that lay in his power to find out the truth, he is not obliged to any at all. For then the diligence of such a Conjuror may well be thought worth a reward, *diligentia à mago apposta, est pretio estimabilis*. Very excellent speculations *Father*, *said I*; for this is the onely way to engage Wizards and Conjurors to endeavour ability and perfection in their art, out of hopes of enriching themselves lawfully, according to your maximes; by proving faithful servants to the publick. You speak methinks a little satyrically, *sayes the Father*; 'tis not handsome. For if you should speak so freely, in some places, where you are not known, there might haply be such, as would take your discourses very much amiss; and would charge you, with making your self a sport, of Religion. I should easily avoid that reproch, *said I*, for I am of opinion, that if men would take the paines to examine the true meaning of my words, there will not be found any, whence the contrary may not clearly be deduced; and a day may haply come, that our discourse may minister some occasion to make it appear. Ho ho, *sayes the Father*, you are it seems in very good earnest? I must tell you, *said I*, that to imagine I make sport with holy things, is a jealousy I should as easily relent, as it is in it self unjust. I onely said it in jest, *replied the Father*; but let us be more serious. I stand ready to do what you please *Father*, *said I*, it depends altogether on you. But I must confess I was a little astonished to find that your Fathers so universally carefull of persons

of all ranks and qualities, that they would needs regulate the lawful advantages of Magicians. The world is wide, says the Father, a man cannot write too much for it, nor be over particular in putting cases, nor repeat too often the same thing in several books. How true this is, you will finde by this passage out of one of the greatest of our Fathers. You may well allow him to be such, when he is at this present, our Father Provinciall. 'Tis R. F. b Cellot, We know, says he, a certain person, who carried a considerable summe of money, to make restitution thereof in obedience to the command of his Confessor. Calling in, by the way, at a Book-sellers, and asking what news abroad, numquid novi? the Book-seller shewed him a book newly come forth, of Moral Divinity. The other turning it over carelessly, and not minding any thing what he did, falls accidentally upon his own Case, and there learned, that he was not obliged to make restitution; so that, shaking off the burthen of a scrupulous Conscience, and still retaining that of his money, he returned with a light heart home again, *abjectâ scrupuli sarcinâ, retento auri pondere, levior domum repetiit.*

Now tell me whether it contributes not much to ones advantage to be acquainted with our maximes? wil you now laugh at them? And will you not rather, with Father Cellot, make this pious reflection upon so fortunate an adventure? Occurrences of this nature are, in God, the dispensations of his providence; in the Angel Guardian, the influence of his conduct; and in these to whom they happen, the effect of their predestination. God had from all eternity ordained that the golden chain of their salvation should depend on such a particular Author; and not on an hundred others, who yet deliver the same things, because it happens not that they meet with them, If such a man had not written, such another man had not been saved. Let us therefore by the bowels of Jesus Christ, prevaille with these who quarrel at the multitude of our Authors, not to envy others the books which the eternal election of God, and the blood of Jesus Christ hath purchased for them. What



What excellent expressions are these; whereby this learned man proves so solidly the proposition he had advanc'd, viz. *How beneficiall it is that a many severall Authors write upon the subject of Moral Divinity. Quid utile sit de Theologia Morali multos scribere.*

Father, said I for my own sentiment upon this passage, I shall refer it to another time, and shall onely say at present, that, since your maxims are so advantageous, and that it is so much requisite they should be publish'd, you ought to continue your Lectures therein. For I assure you, the person I send them to, communicates them to a many others. Nor that we have any design to make advantage thereof; but that we are really satisfied the world will think it self much oblig'd by a faithfull account of them. That it may, *sayer he*, you see I conceal them not; and therefore in pursuance of your design, I shall at the next meeting entertain you with those conveniences and accommodations of life which our Fathers allow, to make salvation more feasible, and the businesse of Devotion more easie: so that having already gone through what relates to severall particular conditions, you may learn what provision is made in generall for all, and consequently that there may nothing be wanting to your perfect instruction.

Paris. May 28.

1656.

I ever forget to acquaint you that there are Escobar's of severall Editions. If you buy any, take those of Lyons, which in the frontispiece have the figure of a Lamb laid over a book sealed with seven seals; or, if you will, those of Brussels; printed in the year 1651. These being the last that are come abroad, are better and larger then those of the former Editions of Lyons in the years 1644. 1646.

I am, &c.

To

## To the same.

### LETTER IX.

#### ARGUMENT.

*A catalogue of certain easie Devotions which makes salvation infallible. Le Moine's character of Devotion; his morall representation of a melancholy Fool. Ambition a veniall sin, not inconsistent with true piety. Vanity and self-satisfaction not sinfull, but rather the gifts of God, Covetousness encouraged. Of Sloath, its mortality or veniality in point of sin. What Gluttony, and the degrees thereof are. Severall expedients to avoid Lying, as Equivocation, mentall reservation, &c. Promises not obligatory further then the Promiser hath an intention to performe them. Virgins may dispose of their Virginities as they please, without being accountable to Friends. A regulation of Women's cloaths. Certain Casuisticall indulgences for the speedy hearing of Masse.*

SIR,

I Shall be as frugall of my Complements to you now, as the good Father was to me the last time I saw him

him. He had no sooner ey'd me, but he comes towards me, and looking into a book he had in his hand, broke forth with these words. *Would not he put an extraordinary obligation on you that should open Paradise to you? Would you not give millions of gold to have a key to it, and so get in when you pleas'd your self? There's no necessity of being at so great charge; here's one, nay an hundred, at a far easier rate. I was in some doubt whether the good Father read, or spoke of himself; but he soon put me out of it, saying, These are the first words of an excellent book of Father Barry's, of our Society; for I never say any thing of my self. What book is it Father, said I? See the title of it, said he; Paradise open'd to the lovers of Holiness, by an hundred devotions to the Mother of God; easie to be practis'd. How, Father, said I, any one of these easie Devotions is enough to open Heaven? It is so, said he; take it further affirm'd in the sequel of the words you have heard. As many Devotions, to the Mother of God, as you find in this book, so many celestiall keyes are there to set open the gates of Paradise to you; if so be you practise them; and therefore he sayes at last, that he is satisfied if a man practise but one of them.*

I would gladly know some of the easiest, Father, said I. They are all such, reply'd he; for instance. *To salute the blessed Virgin when ever you meet with any Image of hers; to say over ten Ave-Maries for the ten pleasures of the Virgin; often to pronounce the name of Mary; to give Commission to the Angels to do her reverence as from us; to wish ones self able to build her more Churches then all Kings and Princes have, put together; to bid her good morrow every morning; and good night every evening; to say every day, an Ave-Mary in honour of the heart of Mary. Nay, he affirms this last Devotion to be so effectually, that the practiser thereof may assure himselfe of the Virgins heart. It may be, Father, said I, but certainly with this proviso, that he*  
present

present her with his? There's no necessity of that, *said he*, specially when a man is too much taken up with the things of this world; take his own words *Heart for heart*, were indeed but *what ought to be*; but *your* haply is too much taken up with the world, and is ever filled with the creature. For which reason I dare not invite you immediately to offer up that little slave which you call your heart. And so he is satisfied with the *Ave-Mary* heart first desired. These are the Devotions of pag. 33. 59. 145. 156. 172. 258. and 420. of the first Edition.

This is an extraordinary convenience, *said I*, such, as I conceive there will not any be damn'd hereafter. *Alas, alas!* says the Father, I perceive you know not how far the hardness of heart of some people may extend! There are those in the world, who would never be oblig'd to say every day these two words, *good morning, good night*, as being a thing cannot be done without some application of the memory. So that Father Barry hath been forc'd to furnish them with exercises of much more ease, as, *to have alwayes a pair of Beads about the arms, after the manner of a Bracelet, or to have a Rosary about them, or some picture of the Virgin*. These are the Devotions of pag. 14. 326. and 447. And then tell me whether I have not furnish'd you with Devotions easie enough to obtain the favour of Mary, as Father Barry says, pag. 106. This, Father, *said I*, is certainly easinesse in extremity. 'Tis indeed, *said he*, as much as possibly could be done, and I think will serve the turn. For that were a wretched Christian indeed, who would not set aside one moment in all his life, to put a pair of Beads about his arme, or a Rosary in his pocket, and by that means secure his salvation. And that it so infallibly does, that those who have made triall thereof, have never been disappointed, after what manner soever they have liv'd, though we still exhort people to good life. Of this I shall give you no other instance then what is in pag. 34. of a

woman, who, practising daily the devotions of saluting the images of the Blessed Virgin, lived nevertheless all her life in mortall sin; at last dyes in that condition, and yet was sav'd by the merit of that devotion. How could that possibly be, cry'd I? Thus, said he, our Saviour rais'd her again for that very purpose. So certain is it that a man cannot miscarry if he practise any of these devotions.

I must confess Father, said I, that the Devotions done to the Virgin are a powerfull means, conducting much to salvation; and that the least among them are of great merit, when they are the effects of Faith and charity; such as they were in the Saints that practis'd them; but to think to perswade those who use them without any change of their ill lives, that they shall be converted at the hour of death, or that God shall raise them again, is a proceeding, in my judgement, fitter to encourage sinners in their evil courses, by the treacherous peace which this rash confidence brings with it, then to recall them by a true reall conversion, which is the work of Grace onely. *Who matters it*, sayes the Father, *how we get into Paradise, so we can but once get in*, as upon some such occasion, sayes the famous Father Binet, sometime our Provinciall, in his excellent book, *Of the mark of Predestination*, n. 31. pag. 130. of the *fifteenth Edition*. *By hook or by crook, it matters not whether, so we can but gain the city of glory*; as the same Father sayes in the same place. It matters not indeed I must confess, said I; but the question is whether a man shall get in. The Virgin, said he, is your security for that. You have it in the close of Father Barry's book. *If it happen that at the hour of death, the enemy of mankind should pretend some interest in you, and that it might occasion some disturbance in the little Republick of your apprehensions, you have no more to say, then that Mary is responsible for you; and that it is to her that he must apply himself.*

But Father, said I, if a man would press this further, you would be at a little loss. For, in one word, who hath assured us that the Virgin will be responsible? Father Barry, says he, is engag'd for her; pag. 465. As for the happiness and advantage you shall receive thereby, I will be responsible to you, and passe my word for this indulgent Mother. But Father, said I, who shall be engag'd for Father Barry? How, says the Father? he is one of us, and are you yet to learn that our Society is responsible for all the books of our Fathers? This is a thing worthy your knowledge. Know then, that there is a certain order in our Society, containing a prohibition to all Book-sellers to print any work of our Fathers, without the approbation of the Divines of our Society, and the permission of our Superiours. It is an Order made by Henry III, dated May 10. 1583. and confirmed by Henry IV. December 20. 1603. and by Lewis XIII. February 14. 1612. So that our whole body is responsible for the books of any one of our Fathers. This is a particular priviledge of our Society. And thence it comes to pass, that there comes not any work of ours abroad which proceeds not from the spirit of the Society. Thus much it was very fit you knew. I look on it Father, said I, as a great obligation, and all I am troubled at, is, that I knew it not sooner. For this knowledge engages a man to be much more attentive to your Authors. I should have done it before, said he, had but the least occasion offered it self, but make the best advantage you can of it for the future, and let us go on with our discourse.

I conceive, said he, I have furnish'd you with wyes how a man may secure his salvation, sufficient, as to easiness, certainty and number; yet our Fathers with men would not satisfie themselves with this first degree, wherein a man does no more then what is precisely necessary in order to future happiness. For as it is their main design to promote as much as may



be the glory of God, so do they think nothing contributes so much thereto as to encourage man-kind to greater piety. And whereas the children of this world are the more diverted from Devotion, by the strange representation is made of it, our Fathers have thought it a thing of extraordinary consequence, absolutely to take away that fundamentall obstacle. This is it that Father *le Moine* hath got abundance of reputation for in his book of *EASIE DEVOTION*, which he writ meerly to that purpose. There he gives us a most excellent representation of Devotion, for indeed no man ever understood it so well as he did. You have it in the first words of that Treatise. *Virtue never yet appear'd to any; never was there any person made thereof that was like her. It is not at all to be admir'd that so few have endeavour'd to climb up her rock. They have made her so ill company as to affect nothing so much as solitude. They have appointed for her attendants, grief and labour; in a word, they have made her the greatest enemy of divertisement and recreation, wherein consist the onely comfort and injoyment of humane life.* This he sayes, pag. 92.

But Father, said I, this I am certain of, that there are very eminent Saints whose lives have been extremely austere. 'Tis very true, said he, but there have been withall some civiliz'd Saints, and complextall Zealots, according to the same Father, pag. 191. And you will find pag. 86. that the difference of their manners proceeds from that of their humours. Hear what he sayes. I deny not but there are some devout persons, who are pale and melancholy by complexion; such affect nothing so much as silence and solitude, and have nothing but flegme in their veines, and earth in their faces. But there are also a many others of a more happy constitution, such as have abundance of that gentle and warm moisture, and of that temperate and redified blood which causes joy.

You see then that the love of silence and retirement

is not common to all the devout; and that, as I told you, it is rather the effect of their complexion, than of piety; whereas indeed those austere kinds of lives you speak of are the proper characters of savage and unciviliz'd persons. Accordingly, you have them disposed among the ridiculous and brutish deportments of a melancholy fool; in the description which Father *le Moine* hath made of such an one, whereof take these touches. He wants eyes to contemplate the beauties, either of art or nature. He would think himself over-pressed with a heavie burden, should he but take the least enjoyment or recreation. Upon Festival dayes, his conversation is among the dead. He is more in love with himself, when lodg'd within a tree, or in a grot, then if he were in a palace or upon a throne. For injuries and affronts, he is insensible of them, as if his eyes and ears were no other then those of a Statue. Honour and reputation are Idols he hath no acquaintance with, and which he hath nothing to sacrifice to. A beautiful woman is a ghost to him; nay, those imperious and sovereign looks, those inviting Tyrants, who where-ever they come, make voluntary and chainless slaves, have no more influence over his eyes, then the Sun hath over those of Owles, &c.

With your Reverences favour, said I, I must needs say, that had you not told me that Father *le Moine* was the Author of that Representation, I should have thought it had been some Reprobate that had done it, purposely to make the Saints ridiculous. For if this be not the character of a man absolutely disengag'd from the sentiments which the Gospel obliges him to renounce, I must confess, I know not what it means. See then, says he, how strangely you are to seek in it. For these are the Symptoms of a weak and unrefined disposition; such as hath not those generous and natural affections it ought to have, as Father *le Moine* affirms in the conclusion of that description. By this means it is that he teaches Christian virtue and Philoso-

a *Mem. Represent. lib. 7*

sophy, according to the design he had in that work, as he declares in his preface. Nor indeed can it be deny'd, but that this method of treating of Devotion is much better receiv'd in the world, then what was practis'd before us. There's no comparison between them, said I, and I now begin to hope that you will make good your word to me. You will find it much more clear, saith he, by what follows; I have as yet spoken onely of piety in generall. But that you may understand by particulars what difficulties our Fathers have weed'd out of it, is it not a business of extraordinary comfort, for the ambitious to be perswaded that true devotion is not inconsistent with an inordinate love for honour and greatness? How Father, said I, though they endeavour it with ever so much excess? Though they did, sayes he; for it were still but a venial sin, unless a man should desire that greatness purposely to offend God, or prejudice his Countrey with greater convenience. Now venial sins do not hinder a man from being devout, since the greatest Saints have been free from them. Hear what d. Escobar sayes: Ambition, which is an inordinate desire of dignity and greatness, is of it self a venial sin, but when a man covets that greatness to prejudice the State, or to have greater convenience to offend God, these externall circumstances make it mortal.

This begins excellently well, said I. But is it not also, continued he, a very gentle doctrine for the covetous, to affirm, as d. Escobar does; I know that rich men do not sin mortally, when they do not give alms of their abundance, in the great necessities of the poor: *Scilicet in gravi pauperum necessitate divites non dando superflua non peccare mortaliter.* Certainly if this be true, said I, I am extremely to seek what sin is. To make it more clear to you, sayes he, do you not think that the good opinion a man hath of himself, and the compla-

ency he takes in his own works, is a sin, and that one of the most dangerous? And will you not be astonish'd if I make it appear, that though this good opinion or self-love be absolutely groundlesse, yet is it so far from being a sin, that, on the contrary, it is a gift of God? Is it possible, said I? We have it, sayes he, in our great Father Garassus, in his book intitled, *d The Summary of the principal Truths of Religion*. It is, saith he, an effect of commutative justice, that all honest labour should be rewarded, either with praise, or satisfaction----. When great wits are delivered of some excellent work, they are justly recompensed with publick acclamations. But when an ordinary ingenuity takes a great deal of pains to do somewhat that amounts to very little or nothing, and so consequently cannot pretend to any publick applause, that his labour may not go without reward, God gives him a certain personall complacency, which, without an injustice more then barbarous, cannot be envy'd him. Thus doth God, who is just, give the very frogs a certain satisfaction in their croaking.

These are, said I, excellent decisions for the encouragement of vanity, ambition, and avarice; but for Envy, Father, is there any more difficulty to excuse that? That is a very nice point, sayes the Father. We must use that distinction of Father Bauyn in his *Summary of Sins*. For his opinion, cap. 7. p. 123. of the fifth and sixth Edition, is, *That envy at the spirituall good of ones neighbour is mortall, but envy at the temporall is but veniall*. And upon what ground Father, said I? You shall hear, sayes he. For the good that is in temporall things is so slight, and of so little consequence in relation to heaven, that it is of no consideration at all in the sight of God and his Saints. But Father, said I, if this good be so slight and inconsiderable, how comes it that you permit men to kill one another to preserve it? You misunderstand things, says the Father, you are told, that that good is of no con-

sideration onely in the sight of God, not in the account of men. There indeed I was mistaken, said I, and it is to be hop'd that these distinctions will in time rid the world of all mortall sins. Entertain no such imagination, says the Father, for there are nevertheless some, in their own nature mortall, as for example, \* Sloth.

Nay then Father, said I, all the accommodations of life are lost. Have a little patience, says the Father, when you have seen the definition which e Escobar gives this vice, you will haply be of another opinion: hear it. Sloth is a certain grief that spirituall things are spirituall things; as if a man should be grieved that the Sacraments are the sources of grace. And that is a mortall sin. I cannot imagine Father, said I, that there ever hath been any one so fantastick, as to bethink himself of a sloth of that nature. f Escobar indeed, replies he, does soon after say; I must confess, it seldome happens that any one ever falls into the sin of sloth. Do you not perceiue hereby of what consequence it is to define things well? I do indeed, said I, and it puts me in mind of your other definitions of *assassination*, *treacherous lying in wait*, and *superfluity*. But how comes it Father, that you do not extend this method to all manner of cases, and assign all sins definitions of your own coining? that so men may not offend any more, while they onely pursue their pleasures.

It is not always necessary, reply'd he, upon this ground to change the definitions of things. You will find it so upon the subject of *good cheer*, which undoubtedly is one of the greatest enjoyments of life, and in this manner allowed by Escobar, in his g *Prædile* according to our Society. Is it lawful for a man to eat and drink as much as he can, without any necessity, but meerly for his pleasure? Certainly it is, according to our Father Sanchez, provided he do not thereby prejudice his health; Because it is allowable in the naturall appetite to be taken up with those actions that

e Tr. 2. ex. 2. num. 81. f Num. 105. g Num. 102.

are

ne proper thereto. An considere *ty bibere usque ad saturationem, absque necessitate, ab solam voluptatem, sit peccatum?* Cum Sanctio, negativè respondeo, modo non obstat *vulnerum*; quia licet potest appetitus naturalis suis actibus frui. This Father, said I, is certainly the most absolute passage, the most fundamentall principle of all your *Morality*; and whence may be drawn very advantageous conclusions. Is *Gluttony* then not so much as a venial sin? It is not, says he, in the manner I have expressed it to you; but it were, according to *b Escobar*, a venial sin, if a man without any necessity should so overload himself with eating and drinking as to cast up all again; *Si quis se usque ad vomitum ingurgitet.*

So much for that point, I come now to the easie contrivances we have found out to avoid sins in conversation and the affairs of the world. That which, of all, is the most difficult, is, to avoid *Lying*; and that especially when a man would have a thing that is false, to be believ'd for a truth. To this purpose is our doctrine of *EQUIVOCATION* admirably serviceable; whereby it is lawfull to use ambiguous terms; which the hearer shall understand in another sense, then he doth, from whom they proceed, as *Sanchez* says. That, Father, said I, you shall not need tell me any thing of, I know it already. We have indeed made it so publick, continued he, that at length all the world is sufficiently instructed therein. But do you know what course is to be taken in a case when no equivocal words are to be had? No, said I. I thought no less reply'd he; this indeed is new; it is the doctrine of *MENTAL RESERVATION*. *Sanchez* hath it in the same place. A man may swear, saith he, that he hath not done a thing, though he really have; by understanding within himselfe, that he did it not on such or such a day; or before he was born; or by reflecting on some other circumstance of the like nature; and yet the words he makes use of, shall not have a sense implying any such

*h. Rom. 26. 3 Op. Mor. p. 2. l. 3. c. 6. n. 13.*

G 5 thing



thing. And this is a thing of great convenience on many occasions, and is alwayes justifiable, when it is necessary or advantageous in any thing that concerns a man's health, honour or estate.

How Father, said I, is not that a lie, nay indeed perjury? No, reply'd he; Sanchez proves it in the same place, and our Father & Filiarius also, because, saith he, it is the intention that regulates the quality of the action. Nay, he assigns a way to avoid Lying, much more secure then the former. And that is, when a man having said aloud, I swear that I have not done such a thing, he adds, whispering to himself, this day. Or that after he hath said aloud, I swear, he whispers, that I say, and then going on aloud, that I have not done such a thing. You see that the man sayes nothing but what is true. You are in the right, said I; but we should haply find out the cheat, that it is to speak truth to ones selfe, and to lie to another; besides that, it is to be fear'd there are a many people who have not so much wit as will as to make use of these Methods. For that, sayes he, our Fathers have taught in the same place, for their encouragement who cannot bethink them of these reservations, that there is no more required of them, to avoid lying, then simply to say, they have not done that which indeed they have, provided they have in generall an intention to give their discourse that sence which a prudent man would.

Speak ingenuously, have not you been often at a loss for want of this knowledge? Now and then, said I; And will you not acknowledge, that it were many times no small advantage to be dispens'd in conscience, and that by the meer observation of certain words? It were indeed, Father, said I, the greatest convenience in the world. Hear Escobar then, and his general rule. *m Promissas obligent, when a man hath an intention to engage himself when he makes them.* Now it

seldome happens that a man hath that intention, unless he be bound by oath or Contract. So that when one sayes simply, I will do such a thing, it is conceived he will do it if his mind alter not. For no man will upon that account deprive himself of his liberty. He furnishes you with other wayes which you may consult your self, and so concludes, saying, that all is taken out of Molina, and other Authors of ours; *omnia ex Molina & aliis*, and consequently it is a thing not to be call'd into question.

Well Father, said I; I knew not that the direction of the intention had a faculty to null promises. And yet you see, sayes the Father, what an ease this is, in the affairs of the world. But that wherein we met with most trouble was, to regulate the conversation between men and women; for our Fathers have been very strict as to what relates to chastity. Not but that they treat of questions of much curiosity and nicenesse as to that point; and particularly when they have to do with persons that are either married or contracted.

This brought upon the stage the most extravagant, and the most obscene questions that can fall into mans imagination. He cited as many as might very well furnish me with matter for divers Letters; but I shall not so much as give you the citations, because you shew my Letters to all persons indifferently; and I should be loth to find entertainment for such as make no other advantage of their reading then their diversion.

The onely thing I dare quote to you of all he shewed me in their books, is, what you have in Father Bauny's Summary of Sins, p. 165. concerning certain little privacies which he there explains, provided a man direct his intention aright, *as to pass for a Gallant*; and you will wonder to find in p. 148. a principle of Morality concerning the power which he sayes that Virgins have to dispose of their virginity without the consent of Parents; to this effect. *When that is done with the consent of a be Maid, though the Father have just cause to be troubled at it*.  
yes

yet neither she nor the person to whom she hath prostituted herself ha. b. done him any injury, nor, as to what concerns him, violated any law. For the Maid is in possession of her virginity as well as of her body, she may dispose of it as she pleases, to whom she pleases, death or mutilation of members only excepted. By this pattern judge of the whole piece.

This put me in mind of a passage in a Heathen Poet, who was certainly a better Casuist then these Fathers, since he affirms, that a Maid's Virginity does not absolutely belong to her self; that one part belongs to the Father, and another to the Mother, without whom she cannot dispose of it, no, not in order to marriage. And I much question, whether there be any Judge, that being to make a Law in this case, would not take the clear contrary to this Maxime of Father Bauny.

This is all I can afford you of the whole discourse that passed between us; and which lasted so long, that I was forced to entreat the Father to pitch upon another subject. He did so, and entertained me with certain regulations about *Womens cloths*, to this effect. We shall say nothing of those who are guilty of any dishonest inclinations: but the rest, Escobar says, tr. 1. ex. 8. n. 5. If a woman dress her self gorgeously without any evil intention, but only to comply with the natural inclination she hath to be vain, *ob naturalem fastus inclinationem*, either it is but a venial sin, or it is no sin at all. And Father Bauny in his *n. Summary of sins*, says, that, though a woman be sensible of the ill effect her curiosity in dressing her self would work, both in the bodies and souls of those who should see her in rich and gorgeous apparel, yet were it no sin at all in her to make use thereof. And he cites, among others, our Father Sanchez, as being of the same opinion.

But Father said I, what answer can your Authors make to those passages of Scripture which speak so expressly against the least things of that kind? o Lessius, repli'd he,

n. c. 46. p. 1024. o. de Just. l. 4. c. 4. d. 14. n. 114

hath

hath fully salved al, saying, that those places of Scripture were precepts directed only to the women of that time, that by their modesty they might give such example as should be for the edification of the heathen. And whence took he that note, said I? It matters not whence he had it, *replied he*; it is sufficient that the sentiments of these great men do alwayes imply a probability in themselves. But Father *le Moine* does somewhat moderate that general permission; for he will not allow it in *antient* women: it is in his *Easse Devotion*; and among other places, in pag 127. 157. 163. *Touth*, sayes he, may, by a certain natural right, dress it self more then ordinary. *Gorgeous attire is allowable in an age, which is, as it were, the flower and prime of life.* But a man must accordingly confine himself thereto; it were as extravagant to do it in a season contrary to that, as to think to gather roses in the snow. It is a prerogative of the stars only to be alwayes as it were in the *Ball*, as flourishing in perpetual youth. The safest course then were, for a man to take the advice of his reason and a good looking-glass, and comply as well with decency as necessity; and then withdraw when night approaches.

This indeed argues abundance of judgement, said I. But that you may see, *continued he*, how generally provident our Fathers have been; I am to tell you, that in regard it would be many times to no purpose to allow young women to trim up themselves, if they have not money at their own disposal, there is another maxime established for their encouragement. You have it in *p Escobar*; *A woman*, sayes he, may take money from her husband upon divers occasions, and among others, she may take it to game withall, to buy her cloathes, and to get other things that she stands in need of.

In troth Father, this comes off excellently well. There are a many other things, *replied he*, might be insisted on; but we must omit them, to speak of those important

Maximes which facilitate the exercise of holy things, as for instance, the manner of hearing *Masse*. Our greatest Divines, q *Gasser Hurtado*, and r *Conink* have taught, as to this business; That it is enough to be bodily present at *Masse*, though a man be absent as to the mind; provided he behave himself with a certain external reverence. Nay, *Vasquez* is a little more indulgent; for he sayes, that a man fulfils the precept of hearing *Masse*, even though he have not the least intention to hear it. All this you may finde also in s *Escobar*, and to make the business more evident, he exemplifies in those that are brought by force to *Masse*, and are fully resolved not to hear it. I should never have believed it, said I, if another had told me so much. To be short, sayes he, this is a thing which stands in some need of the authority of these great men; as also what *Escobar* sayes elsewhere, t *That a wicked intention, as haply that of looking on women with an impure desire, joyned with that of hearing Masse as a man ought, binders not a man from fully performing the duty; nec obest alia prava intentio, ut aspiciendi libidinose foeminas.*

But there is yet a thing of extraordinary convenience in our learned u *Turrianus*; That a man may hear one half of a *Masse* from one Priest, and afterwards the other half from another; nay, that he may first hear the latter part of one, and afterwards the beginning of another. Nay, to be free with you, it is further allowable to hear two halves of a *Masse* at the same time, from two several Priests, as if one begins *Masse*, when the other is at the Elevation: because a man may direct his attention both those wayes, at the same time; and two halves of a *Masse* make a whole one. *Due medietates unam missam constituunt.* And this hath been decided by our Fathers, x *Bawny*, y *Hurtado*, z *Azorius*, a *Escobar*,

q de Sac. 10. 2. d. 3. dist. 3. r q. 83. a. 6. n. 197. s tr. 1. ex. 11. num. 74. & 107. & tr. 1. ex. 1. n. 116. t tr. 1. ex. 11. num. 31. u Select. p. 2. d. 16. dub. 7. x ex. 17. 6. q. 9. p. 312. y de Sac. Ta. 2. de Missa. d. 5. diff. 4. z p. 1. l. 7. cap. 3. q. 3. a tr. 1. ex. 11. n. 73.

in the Chapter, *Of the exercise of hearing Masse according to our Society.* And you shall see what consequences he draws thence, in the same book of the Edition of Lyons, in the year 1644. and 1646. to this effect. Whence I conclude, that you may hear Masse in a very short time; if, for example, you meet with four Masses celebrated at the same time, which issued out one after another, in such manner, as that when one began, another was at the Gospel, a third at the consecration, and the last at the Communion. I must confess Father, said I, that by this method, a man might hear Masse in an instant, at our Lady's Church. You see then, replied he, that we could do no more, as to what concerns the quick and easie hearing of Masse.

But I come now to acquaint you how we have mitigated the rigour of the Sacraments, and particularly that of Penance. There you will find the extraordinary indulgence of our Fathers, and must admire to see, how Devotion, whereat all the world was startled, hath been treated of by our Fathers with such prudence, that having over-thrown that scar-crow which the Devils had set up at her gate, they have rendred it less troublesome then vice, and more easie then pleasure; insomuch, that, simply to live, is incomparably much more difficult then to live well, to use the expression of Father le b Moine. Is not this a miraculous change? In troth Father, said I, I cannot forbear giving you my thoughts of it, I fear me you overthrow your selves, and that this indulgence is much more likely to frighten the world from you, then to draw them to you. For the Masse, for instance, is a thing so high and so holy, that it were enough to discredit your Authors with most people, but to shew them after what manner they speak of it. This is very true, says the Father, in relation to some people; but do you not know that we accommodate our selves to all? You seem to have forgotten what I have so

b Easie Devot. pag. 244. 291.

often



often told you to this purpose. That therefore shall be your entertainment at our next conference; putting off for that reason our discourse of the *Mitigation of Confession*. I shall make you so perfect in it, that it shall never out of your memory. Thereupon we parted; and so I conceive our next Dialogue will be concerning their **POLITICKS**. I am, &c.

Paris, June 3.  
1656.

Since the writing of this Letter, I have seen the Book of **PARADISE** opened, by an hundred Devotions, easie to be practised, by Father Barry, as also that of the Mark of Predestination, by Father Biner. They are pieces worthy the perusal.

To

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To the same.

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LETTER X.

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ARGUMENT.

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Certain Jesuitical artifices and sleights of Devotion. The mitigations of Confession, & the pious consequences thereof. The convenience of having two Confessors. A penitent not obliged to confess his frequent relapses; he may have his penance adjourned to the next world, is to be absolved, though he discover no likelihood of amendment. A woman that entertains a secret Gallant, is not upon her confession obliged to dismiss him, if it be any inconvenience to her. How it comes that the Jesuits are so pestered with Penitents. What the next occasions of sinning are. In what cases it is lawful to go to the stewes. The doctrine of the Jesuits concerning Attrition and Contrition: the same concerning the love of God, when a man is obliged to love God according to Escobar, and his Authors: when according to F. Anthony Sirmond and his Authors. The said Sirmond's comparison between the Judaical and Christian laws.

SIR,

I Am not yet come to the Policks of the Society, but have to do with one of their greatest principles.

Here

Here you shall finde the Mitigations of *Confession*, which certainly must needs have been the most fortunate course that these Fathers could have taken to innuinate into all the world, never refusing any. This is a thing must needs be known before we proceed any further; for which reason the Father thought fit to afford the ensuing instruction.

You may have gathered, said he, from my former discourses, with what success our Fathers have taken the pains, by a certain gift of illumination proper onely to them, to discover abundance of things, as allowable, which were heretofore forbidden. But in regard there yet remain certain sins which cannot be excused, and whereof the onely remedy is *Confession*, it was but requisite to soften the difficulties of it, by the wayes I am now to acquaint you withal. So that having, through all our precedent Conferences, shewn how they have taken away the scruples which troubled mens consciences, by making them perceive, that what they thought ill was not such; all my business, in this, is, to discover to you the manner how easily to expiate what is really sin, by rendring *Confession* as easie, as it hath formerly been difficult. And how is this done, Father said I? By a sort of admirable contrivances, replies he; proper onely to our Society; such as our Fathers of *Flanders*, in the <sup>a</sup> Image of our first age, call pious and holy sleights: and a kind of sanctified artifice of Devotion, *piam & religiosam calliditatem*, Et pietatis solertiam, l. 3. c. 8. 'Tis by the assistance of these inventions, that crimes are now adays expiated, alacrius, with greater chearfulness and fervency then they were heretofore committed: insomuch that many shake off their pollutions with much more expedition, then they contract them: plurimi vix citius maculas contrahunt quàm eluunt, as it is said in the same place.

Father, said I, would you do me the favour to teach me these so beneficial sleights? There are a great number of

them, *reply'd* he, for as there are a many things in Confession not easie to be endured, so are there easie provisions made against them. And whereas the main trouble of it consists in these heads, the *shame* it is to confesse some certain sins, the *exactness* requisite in particularising the circumstances, the *penance* a man must undergo for the same, the *resolution* to be made not to fall into the like again, the care to avoid the *next occasions* whereby a man comes to be ensnared, and the *remorse* which he should be guilty of for the committing of them. I doubt not but I shall this day so far satisfie you, that there shall be nothing inkesome in all this; so extremely carefull have they been to leave out of a remedy so necessary and soveraign, whatever were harsh and indigestible.

For to begin with the trouble, or *confusion*, that attends the confession of certain sins, it being, as you are not to learn, a thing of no small consequence for a man to keep himself as right as he can in the esteem of his Confessor, is it not an extraordinary convenience for him to be permitted (according to our Fathers, and among the rest b. Escobar, who cites for it Suarez.) to have two Confessors, one for mortall, and another for veniall sinns, so to be in good reputation with his ordinary Confessor: *uti bonam famam apud ordinarium tueatur*; provided he do not thence take any encouragement to go still on in mortall sinne.

This he seconds with another ingenious contrivance, to shew a man how he may confesse a sinne even to his ordinary Confessor, who yet shall not perceive that it was committed since his last confession. That is, sayes he, to make a generall Confession and to shuffle in that last sin among all the rest which he charges himself withall in grosse. c He affirms the same thing elsewhere. And I need not but you will acknowledge that this decision of Father d. Bauny, takes away much of the shame it is  
 1677. 2. 4. m. 135. c Princip. lxxv. 2. n. 73 d Theol. Mor. m. 4.  
 4. 15. 2. 137.

to a man to confesse his frequent relapses; That unless it be upon some certain occasions, which happen very seldom, there is no reason the Confessor should aske whether the sin, a man charges himself with, be an habituall sinne, and that he is not obliged to answer to that point, because he hath no such priviledge as to put his penitent to the shame of declaring his frequent relapses.

How Father, said I, this amounts to as much as if one should say, that a Physician hath not the priviledge to ask his Patient, whether it be long since his seaver took him. Does not the difference of sinnes consist in their different circumstances, and is it not the maine designe of a true Penitent, to lay open the state of his Conscience before his Confessor, with a sincerity and clearnesse, such, as if he were speaking to I Christ himself, whose person the Priest at that time represents? And is not a man extremely a stranger to this disposition when he conceales his frequent relapses, so to smother the greatnesse of his sinne?

This put the good Father to a little losse, who yet endeavoured rather to shift off the difficulty then resolve it; by bringing upon the stage another rule of theirs, which introduces a fresh confusion, and does not in the least confirme this decision of Father Baum; which, in my judgement, is one of their most pernicious maximes; and such as is onely fit to encourage wicked men in their evil courses. I warrant you, said he, that the habit of sinning addes to the malice of sinne, but it changes not its nature; and that is the reason why a man is not obliged to make confession thereof according to the direction of those Fathers of ours, whom d Escobar cites, That a man is obliged to confesse onely the circumstances that alter the species of the sinne, and not those that aggravate it.

This rule does our Father c Granados walk by, when he sayes, that if a man hath eaten flesh in Lent, it is sufficient if he accuse himself onely of having broken the  
d *Princ. ex. 2. n. 39.* c *Part. 5. cont. 7. tr. 9. d. 9. Num. 22.*

fast, without particularising whether it was in eating flesh, or in making two fasting day meales. And according to our Father f Reginaldus, A fortune teller, making use of the black Art, is not obliged to discover that circumstance, but it is sufficient if he say, he hath practised Divination, without expressing whether it were by chiromancy, or by contract with the Devil. And g Fagundez, another of our Society, affirms, that, To carry away a maid is a circumstance that a man is not obliged to declare, when the maid had consented thereto. Our Father h Escobar cites all this in the same place; with a many other very curious decisions, concerning the circumstances which a man is not obliged to confesse. There you may find them your self. These indeed, said I, are artifices of Devotion of very great convenience.

And yet all this, replied he, would come to nothing if there were not also a mitigation of Penance; which is that, that most of all deterres men from Confession. But now it is so qualified, that even the most delicate need not be frightned at it; after what we have maintained in our *Theses* of the Colledge of Clermont; That if the Confessor impose a penance proportionable to the offence, convenientem, and that a man will not submit thereto, he may be quit by renouncing both the absolution and the Penance imposed. So i Escobar, in the practice of Penance according to our Society, affirms, that if the Penitent declare himself willing to have his penance adjourned to the next world, and to suffer in Purgatory the whole punishment due to him, then is the Confessor obliged to impose a very light penance upon him, for satisfaction of the Sacrament; but more especiaally if he discover any aversion to undergo a greater.

That granted, said I, there's no reason Confession should be called the Sacrament of Penance. You are mistaken, reply'd he, for there is still some thing imposed, by way of penance, for form sake. But Father,

f Tr. 6. l. 6. c. 4. n. 114. g Part. 2. l. 4. c. 3. n. 17. h Num. 41. 61. 62. i Tr. 7. ex. 4. n. 188.

said



said I, Do you think that man fit to receive absolution, that is unwilling to suffer any thing that is painful or afflictive to expiate his offences? And when we are in such a condition, should you not rather bind the finnes then loose them? Have you the true Idea of your Ministry, and know not that you are therein to exercise the power of binding and loosing? Do you think it lawfull to give absolution indifferently to all that desire it, without ever examining, before hand, whether I. *Christ* looses those in heaven whom you absolve on earth? How, replied the Father, do you imagine I am ignorant, That the Confessor ought to judge of the disposition of his Penitent, as well because he is obliged not to dispense the Sacraments to those that are unworthy thereof, as *Christ* having enjoined him to be a faithfull Steward, and not to cast that which is holy unto Dogs; as also because he is a Judge, and that it is the duty of a Judge to do justice by loosing those that deserve it, and binding those that do not; and lastly because he ought not to acquit those whom I. *Christ* condemnes.

Whose words are these, Father, said I? Our Father & *Filintius*; replied he. You make me admire, said I. I should rather have taken them to be one of the Fathers of the Church. But Father, this passage might well startle all Confessors, and make them very circumspect in the dispensation of this Sacrament, so as to examine well, whether their Penitents be sufficiently contrite, and see that the promises they make, not to sin for the future, be admittable. There's no difficulty in all in it, replies the Father; *Filintius* hath been more carefull then to leave Confessors in any trouble; and therefore gives them immediately after those words, this easy method to avoid it. The Confessor shall not need be in any trouble as concerning the disposition of his Penitent. For if he discover not sufficient expressions of his remorse, the Confessor hath no more to do then to ask him whether he doth not in his soul detest his sinne; to which

If he answer, that he doth, he is obliged to believe him. The same thing is to be said of Resolutions made for the future; unlesse there happen to be some obligation to make restitution, or to avoid some next occasion.

For this passage Father, said I, it is easily seen it comes from *Filutius*. You are mistaken, sayes the Father; he hath taken it *verbatim* out of *l. Suarez*. But Father, said I, this latter passages of *Filutius* destroyes what he had asserted in the former. For he utterly de- vests the Confessors of all power of being Judges of the disposition of their penitents, when he obliges them to take their own words, even when they do not discover a sufficient remorse of conscience. Or is there such an infallibility in there bare assertions that that simple expression is conclusive? I much feare me, your Fathers have but too much experience, that all those who make such promises keep them not so exactly; nay, I am mistaken if they do not often find the contrary. It matters not, sayes the Father, the Confessors are neverthelesse obliged to believe them. For Father Banny, who hath sifted this question very narrowly in his *m Summary of finnes*, concludes, that, whatsoever those, who are so far guilty of frequent relapses, that no amendment can be perceived, cast themselves at the feet of the Confessor, and tell him that they are sorry for what is past, and will be reformed for the future, he ought to believe them, though upon no other ground then that of their bare assertions, though it may well be presumed that such resolutions proceed not but from the teeth outward. Nay, though they are afterwards more violently carryed away with the same finnes, yet ought they not, in my opinion, to be deny'd absolution. Now am I confident that all your doubts are dispersed.

But Father, said I, me thinkes you put the Confessors to a great inconvenience, when you oblige them to believe the contrary to what they see. You apprehend not, said he, the businesse right; that signifies no

1 3. P. 10, 4. Disp. 32. Sect. 2. n. 2. m Chap. 46. p. 1090. 1091. 1092.

more

more, then that they are to act and absolve, as if they did believe that resolution to be good and firm, though, in effect, they believe the contrary. And so are the fore-recited passages explained by our Fathers Suarez and Filiutius. For having affirmed, that the Priest is obliged to believe his penitent upon his own word, they added, that there is no necessity the Confessor should be persuaded that the resolution of his Penitent will be effectually, nor indeed that he think it probably may: but it is sufficient he imagine, that at that instant, he hath some such intention in generall; though he expect he should fall again in a short time. And this is unanimously the doctrine of all our Authors. Ita docent omnes authores. Will you doubt of a thing taught by all our Authors?

What then Father, said I, will become of that acknowledgment, which Father Petavius was forc'd to make in the preface before his book of Publick Penance p. 4. That the holy Fathers, Doctors, and Councils unanimously agree and hold as an infallible truth, that the Penance which is preparatory to the Eucharist, ought to be full of reality, constancy and courage, and lazy and lukewarm is subject to backslidings and relapses; Do you not perceive, replied he, that Father Petavius speaks of the ancient Church? but this now is so far unseasonable, to use the expressions of our Fathers, that, according to Father Bauny, the contrary onely is true. Some Authors affirm that Absolution ought to be denied those who fall often into the same sinnes, and that especially, when, after they had been diverse times absolved, there is not the least appearance of any amendment; and there are others that hold the contrary. But the only true opinion, is, that they ought not to be denied absolution. And though they make not an advantage of the good instructions, that are many times given them; though they have not performed the promises they had made to reforme their lives; though they have not endeavoured to become more sanctified, it matters not; and let others say what they will, the opinion that is most

true, and consequently most to be embraced, is, that, even in all these cases, they ought to be absolved. And elsewhere, n. That they ought not to be denied or delayed absolution, who continue in habitual sins, against the Laws of God, Nature, and the Church; though they discover not the least hope of amendment. *Et si emendationis futuræ nulla spes appareat.*

But Father, said I, this confidence of never missing absolution might very well induce and encourage sinners——I know what you would say, replied the Father, interrupting me; but hear Father Bauny, q. 15. Absolution is not to be denied him, who acknowledges, that the very presumption of being absolved had encouraged him to sin with much more freedom than he might have done, had it not been for that presumption. And Father Caussin, maintaining this proposition, says pag. 211. of his Answer to Theol. Mor. That if it were not true, there were no use of Confession, as to the greatest part of the world; and there were no other remedy for sinners than the bough of a tree, and a halter. O Father said I, what shoals of people must these maxims needs draw to your Confession Seats! Nor indeed, replied he, can you easily believe what multitudes do come; we are forewhelmed, and over-run, as it were, with the throngs of our Penitents; *Pœnitentium numero obruimur*, as it is said in q. The image of our first age.

I know, said I, an easie way to ease you of that importunate trouble. You need do no more than oblige sinners, to avoid the next occasions of sinning. This only invention would put you into perfect ease. We do not desire that ease, replied he, for as it is said in the same book, p. The main design of our Society is to endeavour the establishment of virtue, to carry on the war against vice, and to cultivate an infinite number of souls. And whereas they are very few who are willing to avoid the next occasions, it was but requisite to define what we meant by a next occasion,

a. n. 4. q. 22. p. 100, o. l. 3. c. 8. p. l. 3. c. 7. p. 374.

as may be seen in q Escobar, in the practise of our Society, That is not called a next occasion wherein a man sins but seldom, as, for instance, to make use of a woman that lives in the same house with one, three or four times in a year, when it proceeds from a sudden temptation coming upon him; or according to Father r Bauny, once or twice a month, starting this question, viz. what course is to be taken between Masters and their Maids, and Cousins of both sexes living together, and by that means mutually induced to sin? It is fit they should be separated, said I. He indeed affirms they should, replied he; in case their relapses be frequent, and in a manner quotidian; but if their enjoyments are but seldom, happily once or twice a month, and that they cannot be separated without incurring some great prejudice and inconvenience, they ought to be absolved according to his Author, and among others, Suarez, provided they make good promises not to sin any more, and be truly sorry for what is past.

I understood him very well, for he had taught me before, what the Confessor must be satisfied with, to judge of that sorrow. And Father s Bauny, continued he, permits those that are engaged in the next occasion, to continue therein, when they cannot avoid them without finding the world matter of discourse, or running into some inconvenience thereby. In like manner, he says, t That a Confessor may and ought to absolve a woman, who entertains in her house, a man with whom she sins often, if she cannot disengage him, without loss of reputation; and that there be some reason he should be still retained; *non potest honeste ejicere, aut habeat aliquam causam retinendi*, provided she make a resolution not to commit evil with him any more.

Well Father, said I, the obligation to quit the occasions of sinning, is certainly attended with very easy conditions, if the least ensuing inconvenience makes it void; but if I mistake not, a man may choose whether he will

q in 7. ex. 4. n. 226. r pa. 1082. 1089. s pa. 1083. 1084. t Theol. Moral. 4. de paenit. q. 14. pag. 94. & q. 13. p. 93.

avoid them, even according to your Fathers, when there is no trouble at all. 'Tis very true, replied he; though this, as a general rule, is not without some exception. For Father Bauny says, *It is lawful for persons of all qualities, conditions and sexes, to go into the places of common prostitution, there to convert sinful women, though it be very probable that they will commit sin there themselves; nay haply, though they have found by frequent experience, that they are drawn into sin by the very sight and insinuations of such women.* And though there are some Doctors who approve not of this opinion, and do absolutely believe, that it is not lawful for a man to hazard his own salvation, to relieve his neighbour, yet shall I not stick to embrace the opinion they oppose. These, Father, said I, are a new sort of Evangelists; but upon what ground is it that Father Bauny gives them this Mission? upon a certain principle of his own said he, cited by him out of Basilins Pontius. I have given you an account of it formerly, and I think you cannot but remember it. 'Tis this, that a man may directly, and for it self, primo & perse, seek after such an occasion, for either the temporal or spiritual good of himself or his neighbour. *u ibid.*

These passages I thought so horrid, that I was almost in a mind to break off the discourse; but I smothered that sentiment to give him way to proceed, and, accordingly, only askt him, what consonancy is there Father, between this doctrine and that of the Gospel, which obliges a man to pluck out his eyes, and to cut off that which is most necessary, when it is obstructive as to salvation? And how can you imagine that a man voluntarily continuing in the occasions of sinning can sincerely detest sin? Is not the contrary apparent, that is, that he hath not the sense thereof which he ought to have, and that he hath not yet attained that true conversion of the heart, which begets in a man as great a love for God as he had had for the Creatures? How, said he, that were little less than true contrition. It seems you are yet to learn, that, as



Father x *Pintereau* sayes, All our Fathers unanimously teach, that it is an error, nay, almost a heresie, to affirm, that contrition is necessary; and that attrition alone, (and that grounded upon no other motive then the torments of Hell, which excludes the desire of offending,) is not sufficient with the Sacrament.

How Father, said I, is it almost an article of faith, that attrition proceeding from the fear of torment, sufficeth with the Sacrament? I presume this tenet is particularly held only by your Fathers. For others, who believe attrition with the Sacrament to be sufficient, do yet require there should be something in it of the love of God. Further, some of your own Authors held not this doctrine so certain heretofore. For your F. y *Suarez* hath this expression; *Though it be a probable opinion, saith he, that Attrition is sufficient with the Sacrament, yet it is not certain; nay, it may be erroneous, non est certa, & potest esse falsa. If it be erroneous; Attrition is not sufficient to effect a mans Salvation; he therefore that dies wittingly in that condition, voluntarily runs the moral hazard of eternal damnation. For this opinion is neither very ancient, nor very common. Nec valde antiqua, nec multum communis. Neither was Sanchez over-confident of the certainty of it; since he sayes, z That the sick person and the Confessor, who at the point of death should be satisfied with Attrition with the Sacrament, were guilty of mortal sin, by reason of the great hazard of damnation wherein the Penitent should be, if the opinion, affirming, that Attrition is sufficient with the Sacrament, be not certainly true. Of the same was Comitollus, when he sayes, a That it is not over safe, to believe, that attrition is sufficient with the Sacrament.*

How is that, sayes the good Father, interrupting me at those words, it seems then you read our Authors? 'Tis very well done; but it were better that when you do read them, it were with some of us Do you not perceive,

x *Abbe de Boisic*, part. 2. p. 50 y *De Pœnit. q. 90. ar. 4. disp. 35. Sect. 4. n. 17. z Sum. l. 1. c. 9. n. 34. a Resp. l. 1. q. 32. n. 7. b.*  
that,

that, because you have read them alone you conclude that those passages do somewhat prejudice those who now maintaine our doctrine of *attrition*, whereas we should have shewn you, that nothing addes more to their reputation. For what glory is it to our present Fathers, that they have, of a sudden, so generally spread their opinion, that, Divines excepted, there's hardly any one but imagines, that what we now hold concerning *attrition*, was, from the begining, the absolute Creed of the faithfull. So that when you demonstrate by our very Fathers, that, not many yeares since, *this opinion was not certain*, what do you but attribute the honour of this establishment to our latest Authors?

Thus, our intimate Friend *Diana* thought he put an obligation upon us, by laying down the several degrees whereby it is come to this height. *b That heretofore, saith he, the ancient Schoolemen held that a man had no sooner committed a mortall sinne, but he stood in need of contrition, is true. But since, it hath been believed, that a man is not obliged thereto, but onely on festivall dayes. Afterwards it was thought necessary only when the people stood in feare of some great calamity. That according to others, a man was obliged not to delay it long, when neere death. But that our Fathers Hurtado and Vasquez, have very excellently confuted all these opinions, and demonstrate, that a man is not obliged thereto, save when he cannot be absolved any other way, or at the point of death, But to proceed to the miraculous progresse of this doctrine, I shall adde, that our Fathers, c Fagundez, d Granados, and e Escobar, in the Praëise of our Society, have decided, That contrition is not necessary even at the point of death, because, say they, if attrition with the Sacrament be not sufficient at the point of death, it would follow that attrition were not sufficient with the Sacrament. And our learned f Hurtado, cited by g Diana, and by h Escobar, goes*

*b* P. 5. tr. 13. *c* Præc. 2. t. 2. c. 4. n. 13. *d* P. 3. Com. 7. tr. 3. d. 3. Scilicet. 4. Num. 17. *e* Tr. 7. ex. 4. n. 88. *f* Desacr. d. 6. *g* Pars. 4. n. 4. Miscell. R. 193. *h* Tr. 7. ex. 4. n. 91.

yet further ; for he sayes. *Is that remorse which proceeds purely from a mans reflection on the temporall inconvenience following upon the sinne he hath committed (as the losse of health, or money) sufficient or no ? We must distinguish. If he look not on that evil or inconvenience as coming from the hand of God, the remorse is not sufficient ; but if he believe that it does come from God, as in effect all evil, as Diana sayes, except that of sinne, comes from him, such a remorse is sufficient. Escobar sayes the same thing in the Practise of our Society. Our Father Franciscus i Amicus affirmes also the same thing.*

This startles me, *Father said I. For I see not any thing in this kind of attrition but what is naturall ; and so a sinner may become worthy absolution, without any supernaturall grace ; now there's not any one but knows this to be a heresie condemned by the Council. I should indeed have thought so, as well as you, replied he ; and yet there is a necessity it should be otherwise. For our Fathers of the College of Clermont, have maintained in their k Theses. That attrition may be holy, and sufficient for the Sacrament, though it be not supernatural. And in those of August. 1643. that a purely natural attrition is sufficient for the Sacrament, provided it be honest. Ad Sacramentum sufficit attritio naturalis, modo honesta. There can no more be said to this point ; unless I should add a consequence easily drawn from these principles, which is ; that contrition is of so little concernment as to the Sacrament, that, on the contrary it would prove prejudicial thereto, in taking away sins of it self, it would leave nothing for the Sacrament to do. This is affirmed by our Father i Valentia, that eminent Jesuit ; Contrition is not requisite at all in order to obtain the principal effect of the Sacrament, nay on the contrary, it is rather obstructive : imò obstat potius quo minus effectus sequatur. There cannot any thing be said more to the advantage of Attrition.*

i T. 8. Disp. 3. Num. 13. k May. 23. Jun. 6. 1644. Col. 4. n. 1  
l Tom. 4. Disp. 7. qu. 8. p. 4.

I am of your mind, Father, *said I*, but give me leave to give you my thoughts of it, and discover to you what excesses this doctrine runs into, when you affirm that Attrition, wrought in a man by the meer fear of torment, is, with the Sacrament, sufficient to justify sinners, does it not clearly follow, that people may expiate their sins all their life in that manner, and consequently be saved without ever having loved God in their lives? Durst your Fathers maintain this? I see well enough by what you say, *replied the Father*, that you are not much skilled in the doctrine of our Fathers concerning the love of God. It is the last draught of their *Morality*, and that of the greatest consequence of any. You might have apprehended something of it by the passages I have cited touching *contrition*. But I shall furnish you with others, and therefore interrupt me not, for they are very considerable in the sequel.

Hear then Escobar, who cites the different opinions of our Authors upon this subject, in the *m* exercise of the love of God, according to our Society, upon this question; *When is a man obliged to have actually an affection for God?* Suarez sayes, *it is sufficient a man love him before he dies*; not assigning any particular time. Uasquez, *that it is sufficient even at the point of death*. Others, *when a man receives his baptism*. Others, *when he is obliged to be contrite*. Others, *upon holy-dayes*. But our Father Castro Palato disputes against all those opinions, and *that justly*, merito. Hurtado de Mendoza pretends *that a man is obliged to do it once every year, and that we are very gently dealt withall, to be dispensed with, from doing it oftner*. Our Father Coninck believes *a man to be obliged once in three or four years*. Henriquez, *once in five years*. But Filiutius affirms *it to be probable that in rigour, a man is not obliged every five years*. When then? He refers it to the judgment of the wise.

m Tr. 1. ex. 2. n. 21. and tr. 5. ex. 4. n. 8.

I took no notice of this Drollery; where the spirit of man does so insolently sport it, with the love of God. But, continued he; our Father Anthony Sirmond, who triumphs upon this subject in his admirable book of the defence of virtue, discourses thus; Saint Thomas saith, that a man is obliged to love God as soon as he is grown up to be master of his reason and discretion. But that's a little too soon. Scotus, every Sunday, upon what ground? Others, when a man is in some grievous temptation. True, in case there be no other way to avoid the temptation. Scotus, when a man receives some benefit from God. 'Tis good to be thankful. Others, at the point of death. That's some-what of the latest. I cannot be persuaded it ought to be done at every reception of some sacrament. For in that case, Attrition with Confession is sufficient, if it stand with a mans convenience. Suarez sayes, that a man is obliged thereto at some certain time. But what? Of that he leaves you to be judge your self, as not knowing what to say to it. Now what that Doctor knew not, I know not who does know. And in fine, he concludes, that a man is not, in rigor, obliged to any thing but the observation of the other commandments without any affection towards God, or resignation of our hearts to him, provided that we do not hate him. This is that he would prove throughout all his second Treatise. You cannot but see it in every page, and among the rest in the 16. 19. 24. 28. where he hath these words. God, when he commands us to love him, is satisfied if we do but obey him in his other Commandments. If God had said, I will destroy you, how obedient soever you may be to me, if you do not withall give me your hearts, were this a motive proportionable to the end which God might and ought to propose to himself? It is therefore said, that we shall love God by doing his will; as if we had for him all the affection that could be, that is, as if the motive of charity enclined us thereto. If this really happen, 'tis so much the better; if not, we shall nevertheless, in rigor, still obey the commandment.

a Tr. 2. Sect. 1. pag. 12. 13. 14. &c.

of

of Love, by doing the works thereof. So that, (do but observe the goodness of God) we are not so much commanded to love him, as not to hate him.

And thus have our Fathers disengaged men from that irksome obligation of loving God actually. And this doctrine is of so great importance, that our Fathers Annat, Pintereau, le Moine, and A. Sirmond himself, have very vigorously maintained it, when some made it very much their business to oppose it. I refer you to their Answers to the *Moral Theologie*, and particularly to that of Father Pintereau in the 2. p. of the *Abbat of Boisse* pag. 53. you may judge of the consequence of this Dispensation, according to the price which he says it cost, which is the blood of JESUS CHRIST. There you will find the transcendency of this Doctrine. There you will find, that to be dispensed from the troublesome obligation of loving God, is the privilege of the Evangelical Law above the Judaical. It was but reasonable, saith he, that God in the Law of Grace of the New Testament, should take away that troublesome and difficult obligation, (which was in force under the Law of rigor) of exercising acts of perfect contrition in order to Justification; and that he should institute Sacraments, such as, in its stead, might carry on a more easie dispensation. Otherwise, Christians, who are the children, could not be reconciled unto, and received into the embraces of their Father, upon so easie termes, as the Jews, who were slaves, could obtain mercy from their Lord.

© Father, said he, there's no patience in the world but you are able to overcome, nor can a man possibly without horror hear the things you have entertained me with. They come not from me, replied the Father. I know it very well, said I. But I see not any aversion you have for them, nay, you are so far from detesting the Authors of these Maximes, that you highly esteem them. Do you not fear, lest your compliance with them may make you a partaker of their guilt? Or can you be ignorant, that Saint Paul thinkes worthy of death, not onely those who are the Authors of evils, but also those that consens thereto? Was



Was it not sufficient, that by your palliations you have permitted men to do many things which were forbidden, but you must further give them occasion to commit even those crimes, ( which, by the easinesse and assurance of Absolution so freely by you proffered to them for the same, you could not excuse ) by de-vesting, to that purpose, the Priests of all Power, and obliging them, rather like *slaves*, then *Judges*, to absolve the most inveterate sinners, without requiring the least love towards God, amendment of life, or expression of remorse, other then *Promises*, thousands of times broken, without doing any penance, but *what they themselves shall think fit to submit to*, and without enjoining them to avoid the occasions of sinning, *if they receive the least inconvenience thereby* ? But you are yet more extravagant, and the liberty you have taken, to unsettle the most sacred rules of Christian conduct, extends to an absolute over-turning of the law of God. You violate the great Commandement on which hang all the Law and the Prophets. You give Piety an assault in the very heart, you deprive it of that spirit whence it derives all yigour and life. You affirme the love of God not to be necessary to salvation ; nay, your ex-cesse is such, as to pretend that this dispensation from the love of God, is the advantage that the world derives from JESUS CHRIST. This certainly is the very height of impiety. The price of the blood of *Jesus Christ* shall be to procure us a dispensation from loving him. Before the *Incarnation*, men were obliged to love God, but since that *God hath so loved the world as to bestow on it his onely Sonne*, the world redeemed by him, shall be discharged from loving him. Strange Divinity of our dayes ! That men should presume to take away that Anathema which Saint *Paul* pronounces against those who love not the Lord JESUS. That which Saint *John* sayes is clearely blown away ; that he, who loveth not, remaines in death ; nay, what is said by *Jesus Christ* himself, that, *he who loves him not, keepeth not his*

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commandments. Thus do they make those worthy the enjoyments of God in Eternity, who never loved God in their lives. Behold the *Mystery of iniquity* accomplished ! Open your eyes at length, Father, and if you have not been moved by the other extravagances of your Casuists, let the extraordinariness of these last draw you out of them. 'Tis my hearty prayer for you, and all your Fathers, and withall, that God would be pleased, so to enlighten them that they may see how uncertain that light is, whereby they have been led into such precipices, and fill those with his love, who give men a dispensation from it.

After some further discourse of this nature, I took leave of the Father. And I see no great likelihood of ever visiting him again, but be not at all troubled at it ; for if there be any necessity, I should entertain you further with their *Maximes*, I am so well read in their bookes, that I am able to acquaint you with as much of their *Morality*, and haply more of their *Politicks*, then he would have done himself. I am, &c.

Paris, Aug. 2. 1656.

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*To the Reverend Fathers of the Society of JESUS.*

*From the Author of the Letters to the*  
P R O V I N C I A L .

L E T T E R X I .

A R G U M E N T .

*The Jesuits nettled by the precedent Letters, pretend to answer them, charging the Author with want of seriousness in things relating so much to Religion, and a breach of fraternal charity. The difference there is between laughing at Religion it self, and those that by their extravagant doctrines profane it. The practise of the Fathers, Prophets, Saints, Christ and God himself in such cases. The reason why most people will not, upon the first apprehensions, believe the doctrine of the Jesuits to be so destructive to Christian Religion. Four Rules whereby to judge, whether Satyre and reprehension proceed from the spirit of Piety and Charity, or from that of impiety and exasperation. How far the Author of the Letters hath observed them; and, by way of parallel, of what account they are among the Jesuits in all their Writings.*

REVEREND

## REVEREND FATHERS,

I have met with the *letters* which you scatter abroad in answer to those I have written to one of my friends, a PROVINCIAL, upon occasion of your *Morality*, wherein one of the principal points of your vindication, is, that I have not been serious enough, when I have treated of your *maximes*. And this you repeat over and over, in all your writings; and press so far, as to affirm, *I make sport with holy things*.

This reproach, Fathers, as it is very much unexpected, so is it no less unjust. For where do you find me sporting with *holy things*? You particularly instance in the Contract MOHATRA, and the story of JOHN D'ALBA. But are those the things which you call *holy*?

Do you look on the *Mohatta*, as a thing requiring so much veneration that it were blasphemy not to speak of it without respect? And for Father Bawny's Lectures, concerning *Theft*, whereby *John d'Alba* was induced to commit it against your selves, are they so sacred, that you have a privilege to treat those as Reprobates that laugh at them?

What, Fathers, must the frantick imaginations of your Authors be received for such truths as wherein our Faith is concerned; and people cannot make sport with the passages of *Escobar*, and the fantastick and dischristian-like decisions of your other Authors, but they must be charged with *scoffing at Religion*? Is it possible you should presume to repeat so often a thing so irrational? Or are you not afraid, when you blame me for censuring your extravagancies, to give me fresh occasion to laugh at the reproach, and to return it upon your own heads, by shewing, that I have not taken occasion to laugh at any thing but what is ridiculous in your books; and consequently that when I make sport with your *Morality*, I am so far from jesting with holy things, as the doctrine of your

Casuists

*Casuits* is different from the holy precepts of the *Gospel*.

There is certainly, Fathers, a vast difference between laughing at Religion, and laughing at those that profane it, by their extravagant opinions. It were impiety to want a respect for the truths which the spirit of God hath revealed; but it were no less impiety to want a contempt for the falsities which the spirit of man opposes thereto.

For, Fathers, since you force me to engage in this discourse; I beseech you consider, that, as Christian verities require *love* and *respect*, so the errors contrary thereto deserve only *scorn* and *detestation*. The reason whereof is, that, as there are two things in the Truths of Religion, a divine *beauty*, that renders them amiable and inviting, and a sacred *Majesty*, which makes them dreadful and venerable; so are there likewise two things in Errors; *impiety*, rendring them horrid; and *impertinence*, making them ridiculous. And therefore as the Saints have ever, for truth, these two sentiments of *love* and *fear*, and that their wisdom is comprehended between *Fear*, the *beginning*, and *Love*, the *end* of it, so have they, for error, these two sentiments, of *detestation* and *contempt*, and their zeal is equally taken up to oppose, by force, the malice of the impious, and, with scolding, to confute their folly and extravagance.

Flatter not your selves therefore Fathers, with any hope to make the world believe, that is a thing unbecoming a *Christian* to treat errors with scorn, since it is an easie matter to satisfie those that know not so much, that this kind of proceeding is very justifiable, that it is frequent among the *Fathers* of the Church, and is authorised by the *Scripture*, and the examples of the greatest Saints, nay, by God himself.

For do we not find, that God at the same time both hates and scorns sinners, nay, so far, that even at the hour of their death, a time when their condition is most sad and deplorable, the divine wisdom joyns laughter and scorn to that vengeance and indignation which

which shall turn them over into eternal punishment? I will also laugh at your destruction, and mock when your fear cometh. And the Saints actuated by the same spirit shall do the like, since that, according to David, when they see the destruction of the wicked, they shall fear and laugh at it the same time; Videbunt iusti, & timebunt, & super eum ridebunt. And Job hath the like expression, the righteous man shall laugh them to scorn.

But it is a thing very remarkable upon this occasion, that, in the first words which God said to man after his fall, we find a scoffing discourse; and, according to the Fathers, a bitter Irony. For when Adam had broken the commandment, out of the hope which the Devil had put him into, of being made like unto God, it is apparent out of the Scripture, that God, for his punishment made him subject to death, & yet after he had brought him into that condition, as the reward of his sin, he yet laughed at him in that posture with these scoffing expressions. Behold man is become like one of us. Which is a sharp and biting Irony, wherewith God reproved him most bitterly, according to Saint Chrysostome and his interpreters. Adam, sayes Rupertus, deserved to be scoffed at, by that Irony, and this ironical expression made him more fully sensible of his indiscretion, then a serious one could have done. And Hugo de Sancto Victore, having affirmed the same thing, addes, that this irony was a just reward for his sottish credulity, and that this kinde of Satyre is an act of justice, when he, on whom it is bestowed, hath deserved it.

You see then, Fathers, that derision is sometimes the fittest way, to reduce men out of their extravagances, and that is at that time an action of justice, because as Jeremy saith, the actions of those who go astray, are worthy to be laughed at by reason of their vanity: Vanitas & risu digna. And it is so far from impiety to deride them, that it is an argument of divine wisdom, according to Saint Augustin. The wise laugh at the imprudent, because they



they are wise, not according to their own wisdom, but the divine wisdom which shall laugh at the death of the wicked.

In like manner the Prophets, filled with the spirit of God, have made use of these derisions, as we see in the examples of Daniel and Eliab. In a word, the very discourses of JESUS CHRIST himself are not without example thereof. And it is the observation of Saint Augustine, that when he would humble Nicodemus, who thought himself very well skilled in the law, seeing him much lifted up with pride by his quality of Doctor among the Jews, he exercises and brings down his presumption by the depth of his demands, and reduced him to an incapacity of answering. What, said he to him, are you a Master in Israel, and ignorant of these things? Which is as much as if he had said, Arrogant Prince, acknowledge that you know nothing. And Saint Chrysostome and Saint Cyril affirm upon that passage, that he deserved to be so derided.

You see then, Fathers, that if it should happen at this day, that such as pretend to be masters among the Christians, (as Nicodemus and the Pharisees were among the Jews,) be ignorant of the principles of Religion, and maintain, for instance, that a man may be saved without ever loving God in all his life, he did but follow the example of Jesus Christ, that should laugh at their ignorance, and their vanity.

I doubt not, Fathers, but these sacred examples, are sufficient to convince you, that it is not a proceeding contrary to that of the Saints, to laugh at the errors and extravagances of men; otherwise you must quarrel with that of the greatest Doctors of the Church, who have practised it. And among these may be numbered S. Hierome, in his letters, and in his writings against Iovinian, Vigilantius and the Pelagians, Tertullian, in his Apologetick against the stupidity of Idolaters: S. Augustine, against the Religious men of Africa, whom he calls the Hairy men: Saint Irenaeus against the Gnosticks, Saint Bernard, and other Fathers of the Church, who having been

been imitators of the Apostles, are to be imitated by the faithfull in all times, since that they are propos'd, (let men say what they will) as a true modell for the Christians even of these dayes.

And this made me the more confident I could not do amisse while I followed them. Which since I have sufficiently shewn that I have done, I have no more to say to this point, but onely those excellent words of Tertullian, which give an account of all my procedure. *What I have done is but as it were a triall of skill before a set combat. I have rather shewn you the wounds might be given you, then given you any: If there are some passages at which a man cannot well forbear laughing, it must be attributed to the subject treated of, inclining thereto. There are a many things which deserve to be thus laughed at, and made sport with, lest we might be thought to attribute any weight thereto by opposing them seriously. There's nothing more suitable to Vanity then Derision, and it is a priviledge proper to Truth, to laugh, because she is cheerfull, and to scorn her enemies, because she is confident of Victory. Tis true great care must be taken that the raillery be not flat and unworthy of Truth. But keeping close to that, when a man can with prudence make use thereof, it is but his duty to do it.*

What think you, Fathers, is not this passage very pertinent to our subject? *What I have done is onely a tryall of skill before a combat. I have been all this while onely in jest, and have rather shewn you the wounds you might receive, then given you any. I have simply laid down your passages, without making any reflection thereupon; if there hath happened any occasion of laughing, it is because the subject was inclinable thereto. For what is more likely to occasion laughter, then to see a thing so grave as CHRISTIAN MORALITY fraught with such fantastick imaginations, as yours are? For if, when mens expectations were so high concerning these maximes, that it was said that JESUS CHRIST himself had revealed*

revealed them to the Fathers of the Society, one finds there, that a Priest, who had received money to say a masse, may take more from others, by transferring to them all the part and interest he had in the Sacrifice; That a Religious man is not excommunicable for quining his habit, to go and dance, steal, or repair, incognito, to debauched places; and that a man satisfies the precept of bearing masse, by bearing four parts of a Masse at the same time, from severall priests, when, I say, a man meets with these decisions, and others of the same mettall, it is impossible but that such an elusion of the expectation must needs cause laughter; for nothing more inclines thereto, then an incredible disproportion between what a man looks for, and what he finds.

And indeed how could a man otherwise treat of the greatest part of these matters, since that, according to Tertullian, to speak seriously of them were to countenance them? What, must we bring in Scripture and Tradition to shew, that for a man to run his enemy through behind his back, or to do it in an ambush, is to kill him treacherously; and that to buy a Benefice, is to give money as the motive of the resignation thereof? There are therefore some things fit to be contemn'd, and deserve onely to be laughed at, and made sport with. In a word, what this Ancient Author sayes, that nothing is more suitable to Vanity then Derision, and indeed the whole passage comes so suitably, and with so much conviction to our purpose, that it is no longer to be questioned, whether errors may be laugh'd at, without running into any indecorum. Nay, Fathers I shall affirm, they may be laughed at without any breach of charity, though that be one of the things you most reproach me with in your writings. For charity sometimes oblige us to laugh at the errors of men, whether to encline them to laugh thereat themselves, and to shun them, according to the words of Saint Augustine: *Hinc misericorditer irride, ut eis ridenda & fugienda commodes.* The same charity does also many times oblige

to give them a repulse with indignation, according to this saying of *Gregory Nazianzen*; *The spirit of mildness and charity bath its angry sallies and emotions.* In a word, as *Saint Augustine* saith, *Who dares affirm that truth ought to remain weaponless to deal with falsehood, and that it is lawfull for the enemies of Religion to frighten the faithful with high words, and to divert them by pleasant passages; but that the Catholicks should not write but with a certain coldness of style such as might lay the Readers asleep?*

Is it not sufficiently apparent hence, that according to this procedure we should suffer the most extravagant and most pernicious errors to be brought into the Church, when it shall not be lawfull to slight and abuse them, for fear of being charg'd with running into an *indecorum*; nor yet to confute them with violence, for fear of being tax'd with want of charity?

What, Fathers, you shall be allowed to affirm that we may kill another to avoid an affront, or a box o'th' ear, and it shall not be lawfull publickly to refute a common error, of that importance? You are at liberty to hold, that a Judge may, with a safe conscience, detain what he had received for giving an unjust sentence, and others shall not have the same, to contradict you? You shall print with the priviledge and approbation of your Doctors, that a man may be saved without ever loving God, and would muzzle their mouthes who would defend that verity of our Faith, by telling them, that they are guilty of a breach of fraternall charity, for opposing you, and of *Christian moderation*, for laughing at your *Maximes*. I fear me, Fathers, there are those in the world, whom you could haply induce to believe such a thing. If there be any so perswaded, and that think I might commit a breach of the charity I owe you, by discrediting your *Morality*, I wish they had, with attention, examin'd whence that apprehension took its first rise in them. For though they imagine it proceeds from their zeal, which

which could not, without scandal, see their neighbours accused, yet I would entreat them to consider, that it is not impossible it might come otherwise; nay, that it is probable it proceeds from that secret, and, many times, even to our selves, unknown *disgust*, which the unhappy leaven within us never fails to stir up against those that endeavour the reformation of manners. And to give them a rule whereby they may discover the true principle thereof, I would ask them whether, at the same time that it pities them to see Religious men treated after this rate, they are not more troubled that Religious men should treat Truth as they have done. And if they are incensed not onely against the LETTERS, but also against the MAXIMES cited therein, I shall acknowledge that their resentment may haply proceed from some zeal, but not well illuminated; and then the passage here produc'd will sufficiently enlighten them. But if their violence be against the reprehensions, and not against the things reprehended, your Reverences must pardon me, if I cannot avoid telling them, that they are most grossly abused, and that their zeal is very blind.

'Tis certainly a strange *zeal* that is incensed against those that discover publick enormities, and not against those that commit them! What new kind of *cherry* is this that's offended, to see manifest errors basted, meerly by bringing them on the stage; and is not mov'd to see *Morality* turn'd upside down by those errors? If these Persons were in danger to be assassinated, would they be offended with any one that should acquaint them with the ambush laid for them, and, instead of turning out of their way to avoid it, would sit down and bemoan the want of charity in those that discovered the wicked design of those assassins? Are they angry when they are forbidden to eat such a meat, because it is poysoned, or to go into a City when the plague is in it?

Whence comes it then that they find this want of charity,

charity, when a man discovers *Maximes* prejudiciall to Religion; and on the contrary, think it a great defect of charity not to discover things prejudiciall to their health and lives; but that the tenderness they have for their lives, makes them take kindly whatever contributes to the preservation thereof; and the indifference they have for *Truth*, makes them not onely avoid having any part in her vindication, but also not a little troubled when they see others endeavouring the destruction of *Falshood*?

Let them then, as in the sight of God, consider, how shamefull and pernicious the *Morality*, which your *Casuists* scatter through all parts, is to the Church; how scandalous and illimitable the liberty you introduce into Manners, is; with what a violent and obstinate confidence you maintain them. And if they think it not time to arm against such disorders, their blindness is as much to be deplor'd as yours, since that both you and they have equal cause to fear this saying of *S. Augustine*, upon that of *JESUS CHRIST* in the Gospel; *Wo unto the blind that lead; wo unto the blind that are led: ve cæcis ducentibus, ve cæcis sequentibus.*

But to the end you may have no occasion to put these impressions into others, nor to take them your selves, I will acquaint you Fathers, (and I blush that you engage me to acquaint you with what I should have learn'd from you) with the marks which the Fathers of the Church have left us, whereby to discern, whether reprehensions proceed from a spirit of piety and charity, or from a spirit of impiety and exasperation.

The first of these rules, is, that the spirit of piety inclines a man to speak alwayes with truth and sincerity; whereas envy and exasperation spare neither lies nor calumnies: *splendens & vehementia, sed rebus veris*, sayes *Saint Augustine*. Whoever makes use of lying, acts by the spirit of *Satan*. There's no direction of the intention can rectifie calumny; and were it to convert the whole earth, it were not lawfull to traduce



traduce the innocent; because we must not commit the least evil to promote the greatest good; and that the truth of God doth not stand in need of our lying, as the Scripture saith. It is the duty of the champions of Truth, saith Saint Hilary, not to advance any thing but what is true. Accordingly, Fathers, I may say, in the presence of God, that there is nothing I desire more then to do Truth the least violence imaginable; and that I have ever been extremely carefull, not onely, not to falsifie (that were horrid) but even not to alter or distort, in the least, the sense of any passage. So that if I durst presume upon this occasion to make use of the words of the same Saint Hilary, I might safely say with him: *If we advance things that are untrue, let our discourses be reputed infamous; but if we plainly shew that what we do produce is publick and manifest, it is no breach of moderation, and Apostolicall Liberty to reprove them.*

But, Fathers, it is not enough not to produce any but true things, but we must also not produce all that are such, because there ought to be alledged onely those things that are requisite to discover, and not those which can onely hurt without any advantage. And so, as the first rule is to speak with truth; the second is to speak with discretion. Wicked men, saith Saint Augustine, persecuting the good, are hurried away with the blind passion that animates them; whereas the good persecute the wicked with a prudent discretion, as Chirurgeons consider where they cut, whereas murderers care not where they strike. You know, Fathers, that, of the Maximes of your Authors, I have not cited those that might have troubled you most, though I might have done it without any breach of discretion, as well as a many learned Catholicks, that have done it heretofore. All those who have read your Authors know as well as your selves how sparing I have been to you as to that; besides that, I have not said ought relating to any one in particular; and indeed, should be much troubled,

troubled, had I discovered any secret and personall miscarriage, what pregnant proof soever I might have of it. For I know it to be the character of envy and minority, and that a man should never do it, unlesse there be some extraordinary necessity for it; as to the benefit of the Church. It is therefore evident that I have not any wayes been wanting as to modesty, in what I have been forc'd to say concerning the Maximes of your Morality; and that there is much more reason you should acknowledge my reservedness, then complain of my indiscretion.

The third rule, Fathers, is, that when a man is oblig'd to fall into something of *satyre*, the spirit of piety inclines him to direct his wit against errors, not against holy things; whereas the spirit of Sycophancy, impiety, and heresie, makes sport with what is most sacred. I have already vindicated my self as to this point. And certainly a man, speaking onely of the opinions I have cited out of your Authors, is far enough from being subject to that vice.

In a word, to shorten these rules, I shall onely trouble you with one more, which is the principle and end of all the rest. And that is, that the spirit of Charity inclines a man to make hearty wishes for their salvation, against whom he speaks; and, when he directs his approaches to men, at the same time to address his prayers to God. A man should always, with Saint Augustine, preserve charity in his heart, even when he is oblig'd to do outwardly things that, to men, seem very harsh, and to smite them with a rough, but obliging severity, their advantage being to be preferr'd before their satisfaction. I am perswaded, Fathers, that my LETTERS contain not any thing, whence it might be infer'd that I have not had that desire for you, and consequently, that Charity obliges you to believe that I really had it, when you can find nothing in them to the contrary. It is therefore evident that you cannot make it appear I have offended either against  
this

this rule, or indeed against any one of those that charity obligeth us to observe; and therefore you had no reason to aver that I had made a breach thereof in what I have done.

But Fathers, since you will needs have it, be pleased, in few words to observe a carriage offending against all these rules, and that hath the right mark of Sycophancy, envy and uncharitableness; I will give you instances thereof. And (that they may be such as are well known to you,) I shall take them out of your own writings.

To begin then with the unworthy manner wherein your Authors speak of things sacred, whether it be in their *ralleries*, their *Gallantries*, or their *serious and grave discourses*, do you think that so many ridiculous stories of your Father *Binet*, in his consolation of the sick, are any way pertinent to the design he had taken, Christianly to comfort those whom God afflicts? Will you affirm, that that profane and superficial way wherein your Father *le Moine* hath treated of piety in his *Easte Devotion*, is more likely to beget respect than contempt, for the Idea he would forme of *Christian vertue*? His whole book of *Morall Representation*, does it breath any thing else, as well in the prose as verse, but a spirit full of vanity, and the fooleries of the world? Is that a piece bebecoming a Priest, that ode of the seventh book, entituled *The. elogie of chastity*, where it is shewn, that all handsome things are red, a subject to be red. This he writ to comfort a certain Lady whom he calls *Delphina*, upon her frequent blesing. In every stanza he takes occasion to say, that some of those things that are most esteemed, are red, as *Roses*, *Pomegranates*, the mouth, the tongue; and among these *Galantries* infamous in a religious man, does he insolently presume to bring in those blessed spirits which are alwayes in the presence of God, and whereof Christians ought not to speak but with veneration.

Cherubims above the skies,  
 Of head and feathers onely fram'd,  
 Who by Gods spirit are inflam'd,  
 Delighted by his radiant eyes,  
 These glorious flying faces spread  
 A beauty ever glowing red,  
 Or with their own or with Gods fire;  
 And midst these mutuall fervours they  
 Move their wings gently to alay  
 And fan the ardor they acquire:  
 But rednesse is in thee display'd,  
 Delphina, with far greater grace,  
 For honour dwells upon thy face,  
 A purple like a King array'd, &c.

What think you of it, Fathers? This preference  
 of rednesse of Delphina before the ardor of those  
 Angels, who have no other then that of charity, and  
 a comparison of a fanne to those mysterious wings,  
 you think them very Christian-like in a mouth  
 consecrates the adorable body of J E S U S  
 CHRIST? I know he said it onely to seem a  
 jest, and in a merry humour, but this is that which  
 is jesting with holy things. And is it not true,  
 if he had justice done him, he should not escape  
 justice, though, to clear himself, he alledged that  
 which is not in self lesse censurable, produced  
 in the first book; *That the Colledge of Sorbonne*  
*has jurisdiction over Parnassus, and that the errors of*  
*the Countrey are not subject to censures, or the Inquisition;*  
*that a man were forbidden to be a Blasphemer and an*  
*Infidel, onely in Prose.*

He would this other passage of the Preface before  
 the book stand him in much more stead; *That the*  
*mouth of the river; on whose banks he had written his*  
*name had such a faculty to make Poets, that though it*  
*consecrated and made holy-water, yet were it not able*  
*to drive away the Damon of Poesie.* Nor yet that of your  
 I Father

Father Garassus in his *Summary of the principall verities of Religion*, pag. 649. where he joynes blasphemy and heresie together; speaking of the sacred mysterie of the Incarnation in this manner; *The humane Personality had been as it were grafted, or set on horse-back upon the personality of the Word.* Nor this other passage, to omit a many others, of the same Author, pag. 510. where

he sayes upon occasion of the name of Jesus commonly figured thus, \* *That some have taken away the Cross, and take the characters alone in this manner IHS, which is a JESUS dismounted and despoiled.*

Thus do you unworthily treat of the verities of Religion, contrary to the inviolable rule whereby we are oblig'd not to speak of them but with reverence. But you no lesse break that which obliges us not to speak but with truth and discretion. What is more obvious in your writings then *Calumny*? Does your Father Brisacier speak truly and sincerely, when he sayes, *a That the Nuns of Port-royall pray not to the Saints, and that they have no images in their Church*, when all Paris can witness the contrary? And how implacable is he to the innocence of those Religious Women, who live so virtuously and austerely, when he calls them, *Impenitent Virgins, asacramentaries, incommunicantes, foolish virgins, fantastick, Gypsies, forlorn creatures, and what you please;* and traduces them with so many other calumnies, which could do no lesse then deserve the censure of the late Arch-bishop of Paris. Does he discreetly, when he calumniates Priests of unblameable lives, so far as to affirm 1. p. page 22. *b That they practice Novelties in Confession, to insnare handsome and innocent women, and that it were an horrour to him to relate the abominable crimes they commit?* Is it not an unsupportable temerity to advance such horrid impositions, not onely without proof, but without the least pretence or probability? I shall dilate no fur-

thus as to this point, and refer the larger discourse I intend you of it to another time: for I have somewhat to say to this subject, and what I have said is enough to let you see, how far you offend against *Truth* and *Discretion* together.

But it will haply be said that you break not the last rule which obliges a man to wish their salvation whom he speaks against, and that none can accuse you as to that, without searching into the secret of your hearts, which are known onely to God himself. And yet, how strange soever it might seem, there is something to prove you guilty, even of that. For though your uncharitableness towards your Adversaries hath been so great, as to wish their eternall destruction; yet such hath been withall your blindness, that you have discovered so abominable a wish. Nay, so far have you been from having any secret desires of their salvation, that you have publickly prayed for their damnation; and after you had betray'd that impious wish, in the City of *Caen*, to the scandal of the whole Church, you have not blush'd afterwards to maintain at *Paris*, even in your printed books, so diabolically an action. To rail and speak unworthily of what is most sacred; to traduce Virgins and Priests falsely and scandalously; and after all, to wish and pray for their damnation, are certainly such excesses against Piety, as cannot admit any thing beyond them. I know not, Fathers, how you can avoid confusion, and how it should come into your thoughts to charge me with want of charity, who in all I have said, have been strictly guided by Truth and Modesty, without making reflections on the horrid breaches of charity, which you your selves are guilty of, by such deplorable extremities.

To conclude then, Fathers, with another reproach you fasten on me, viz. that, of the great number I produce of your *Maximes*, there are some that you had been charg'd with before, whence you take



occasion to be troubled, that I repeat some things that had been already said. I make this answer to it, that in regard you had made no advantage of what had been said to you before, I have purposely minded you of it again. For what benefit hath ensued after that so many learned Doctors, nay, the whole University, have by so many books reprov'd you for these things? What have your Fathers, *Annat, Causin, Pintereau*, and *le Moine* done in the Answers they have made thereto, but load those with calumnies who had given you such good counsel? Have you suppressed the books wherein those wicked Maximes were taught? Have you silenced the Authors? Are you ever the more circumspect? And is it not since that time that *Escobar* hath been so often printed in *France* and the *Low-Countryes*, and that your Fathers, *Cellot, Bagot, Bauny, Amicus, le Moine* and others, make it their businesse, more then ever, to publish daily the same things; nay, others tending more to Libertinisme then any before?

Be not therefore so much troubled, Fathers, either that I have reproached you with the Maximes you have not quitted, or that I charge you with new ones; or lastly, that I have laugh'd at all. You need do no more then consider them well, to find therein your own confusion and my vindication. Who can without laughter reflect on Father *Bauny's* decision, for him that sets a mans barn on fire; that of Father *Cellot* concerning restitution; *Sanchez's* his regulation, in favour of Fortune-tellers: the manner how *Hurtado* makes a man avoid the sin of Duelling, by walking in a field, and there expecting another; Father *Bauny's* Complements, to avoid Usury; the way to avoid Simony by a shift of the intention, and that of avoiding lying, by speaking one while aloud, another, low, and such like opinions of the gravest among your Doctors? Needs there any thing further for my justification, and is there ought more suitable to vanity then Derision, as *Tertullian* saith? But, Fathers, the corruption of manners introduced

duced by your *Maximes* deserves another manner of consideration, and we may well make this question with the same *Tertullian*: Ought we to laugh at their folly or bewail their blindness? *Rideam Vanitatem, an expræbreuacitatem?* I conceive, Fathers, a man is at liberty either to laugh at, or lament it: *Hæc tolerabilius vel ridetur vel flentur*, saith *S. Augustine*. Acknowledge then that there is a time to laugh, and a time to weep, as the Scripture saith. For my part, Fathers, it is my wish, that I find not these words of the *Proverbs* verified in you; viz. That if a wise man contend with a foolish man, whether he be angry or laugh, there is no rest.

Reverend Fathers,

At the closure of this Letter came to my hands a piece published by you, wherein you charge me with imposture in relation to six of your *Maximes* cited by me, as also with a correspondence with Hereticks. I hope you will find a satisfactory answer thereto, and that within a short time; after which, I presume you will not be over earnest in continuing that kind of accusation.

## To the same.

### LETTER XII.

#### ARGUMENT.

*The liberality of the Jesuits in opprobrious speeches towards their Adversaries. The opinion of Vasquez concerning Alms reexamined, and the former citations confirm'd, to the utter bane of all charity. How his doctrine agrees with Cajetan's, S. Thomas, S. Augustine and others. How the Jesuits satisfy both the Gospel and Simonists at the same time. The doctrine of Valentia, Tannerus, Sanchez, Escobar and others upon the subject of Simony. To give money for a Benefice, is so far from being Simony, that, with the right direction of the intention, it is not so much as sin: a very late decision. Gehazi, and Simon Magus, clear'd, according to the doctrine of the Jesuits, from all imputation of Simony. An instance of Jesuitical Non-simony among themselves, in matter of mutuall suffrages. The doctrine of Lessius concerning Bankrupts, reexamined, and the case peremptorily decided by the Author of the Letters.*

REVEREND FATHERS,

**I** Was ready to write something by way of answer to the reproches you have darted at me, for this good space,

space, in your writings, wherein you call me *Reprobate, Sycophant, Ignorant, the Fool in the Play, Impostor, Calumniator, Cheat, Hererick, Calvinist disguis'd, Disciple of Du-Moulin, a man possessed with a Legion of Devils*, and what you please your selves. I was also desirous the world should understand why you treat me after this rate; for I should be much troulded any such thing were believ'd of me, and so was resolv'd to call you to account for your Calumnies and impostures, when there come to my hands your answers, wherein you charge me with the same. This hath oblig'd me to change my resolution, yet not so, but that I shal still continue it in some sort, since that my hope is, in vindicating my self, to convince you of more true impostures then you have imputed false to me. Certainly, Fathers, you are more to be suspected then I am. For 'tis not likely that being alone, as I am, without force, or any humane assistance, against so great a body, and being not back'd by any thing but truth and sincerity, I should put all at stake, by exposing my self to be charg'd with impostures. It is too too easie to discover falsities in questions of *fact*; such as these are. I should not, were I faulty, want accusers, nor they, justice.

But with you, Fathers, the case is much otherwise; for you may say against me, what you please, and yet I have not any to make my complaint to. This difference of our conditions must needs oblige me to a great caution, though other considerations should not induce me thereto. However you treat me as an eminent *impostor*; and so you force me to reply; and yet you know that cannot be done, without exposing afresh, and discovering more fully the severall heads of your *Morality*; which puts me into some doubt, whether you are so great Politicians, as you would seem. The war is remov'd into your Quarters, and carry'd on at your charge: and though you have endeavour'd so to pester the questions with *Schoole* terms, that the answers

thereto, being long, obscure and intricate, might prove tedious and distastefull, yet will you not haply have your desires; for I shall make it my main businesse, to avoid importunity as much as may be in this kind of writing. Your Maximes must still have something of diversion in them, wherewith the world is extremely taken. All I desire, is, that you would remember that you your selves engage me into this discovery, and let the world see who shall get the better.

The first of your impostures is upon *Vasquez's opinion concerning Almes*. Give me leave to cleare it up, so to rid our disputes of all obscurity. 'Tis a thing generally known, that according to the spirit of the Church, there are two precepts concerning almes, one, for a man to give of his superfluity in the ordinary necessities of the poore; the other, to give something even out of what is necessary, according to his condition, in their extraordinary necessities. This is affirm'd by Cajetan after Saint Thomas; so that to discover the spirit of *Vasquez* concerning almes, we are to consider how he hath regulated, as well what a man ought to give out of his superfluity, as what he should give out of that which is necessary.

That out of superfluity which is the ordinary relief of the poor, is absolutely taken away by this one maxime cited by me in my d LETTERS, *What ever men lay up out of a design to raise their own Fortunes, and that of their Relations, is not called superfluous*. For which reason it will be hard to find any among those that are worldly minded, that have ought superfluous; no, not even among Kings. You see, Fathers, that by this definition, those who are any way ambitious, will never have any thing superfluous; and consequently that in regard of the greatest part of men, almes is clearly taken away. But though it should happen, that a man had any thing superfluous, yet were he exempted from all charity in the extraordinary necessities of the poore, according to

*Vasquez*; who is of a contrary opinion to those who would oblige the rich thereto. Take his own words, *e Corduba*, saith he, holds, that when a man hath any thing superfluous, he is obliged to part with somewhat out of it, to those, who are only in ordinary necessity, at least some part of it, so to fulfil the precept in some thing; BUT I AM NOT OF THAT OPINION: SED HOC NON PLACET. FOR WE HAVE DEMONSTRATED THE CONTRARY against *Cajetan* & *Navarrus*. Thus, Fathers, is the obligation concerning Alms absolutely taken away, according to the pleasure of *Vasquez*.

For that out of the necessary; which a man is obliged to do in urgent and extraordinary necessities; you shall see, by the conditions he assigns to ground this obligation upon, that the richest in *Paris* cannot be thereby engaged, not so much as once, in their lives. I shall produce but two. One is, THAT A MAN KNOWS, that the poor man will not be relieved by any other; *Hac intelligo & cetera omnia, quando scio nullum alium opem laturum*. What say you, Fathers; can it often happen, that in *Paris*, where there are so many charitable people, a man should know, that the poor man that addresses himself to us, will find no other that shall relieve him? And yet, if a man have not this knowledge, he may send him away without relief, according to *Vasquez*. The other is, that the necessity of the poor be such, *g* that he stand in fear of some mortal accident; or loss of his reputation, which happens very seldom. But that which much more argues the rarity of it, is, that he sayes, *h* That the poor man, who is in such a condition, as wherein there is an obligation to relieve him, may with a safe conscience steal from the rich man. This certainly must needs be extraordinary, unless he will have it to be ordinarily lawful to steal. So that after he had absolutely made the obligation of giving alms out of what is superfluous, the greatest spring of charity, of no effect;

*c. l. n. 32. f. c. l. n. 28. g. n. 4. & 26. h. m. m. 45.*



he obliges not the rich to relieve the poor out of that which is necessary, but when he allows the poor to steal from the rich. This is the doctrine of *Vasquez*, to which, for edification sake, you refer the readers.

I now come to your own impostures. You in the beginning speak much of the obligation which *Vasquez* imposes on *Clergy-men* to be charitable. I said nothing as to that point, but shall when you please. That therefore relates not to the present controversy. For the *Laics* with whom only we have to do here, you would fain make men believe, that *Vasquez* speaks in the passage by me cited, according to the opinion of *Cajetan*, not his own. But as there is nothing more false, and that you have not affirmed it clearly, I shall think, (for your reputation,) that it was not your intention, to affirm it.

Then you highly quarrel, that, after I had cited this maxime of *Vasquez*, It will be hard to find among those that are worldly minded, no, not among Kings any that have ought superfluous, I thence conclude, that rich men are hardly to give alms out of their superfluity. But what do you mean, Fathers? If it be true that the rich never almost have any thing superfluous, does it not follow that they shall never almost stand obliged to give alms, out of their superfluity? I should put it into an argument in form, if *Diana*, (who hath such an esteem for *Vasquez* that he calls him the *Phoenix* of wits,) had not from the same principle, drawn the same consequence. For having cited this maxime of *Vasquez* he concludes from it; That, in the question, whether rich men are obliged to give alms out of their superfluity, though the opinion that obliges them thereto be true, yet it would seldome or never happen that it should be obligatory in point of practise. I have only pursued that discourse word for word. What then is your meaning, Fathers? *Diana* citing the opinions of *Vasquez* with a certain applause, finding them probable, and extremely convenient for the rich, as he says in the same place.

is neither detractor, nor falsifier, and you do not complain that he imposes any thing upon him; whereas I, representing the same sentiments of *Vasquez*, but without treating him with the elogy of *Phœnix*, am an impostor, a counterfeit, and a corrupter of his maxims. Certainly, Fathers, you should be in a little fear, lest the difference of your carriage towards those who differ not in the citation, but only in the esteem they have for your doctrine, discover the bottome of your hearts, and give men occasion to judge that your main design is to keep up the credit and reputation of your Society; since that, while your *accommodating Theologie* passes for a wise compliance, you do not disclaim those that publish it, nay, on the contrary you celebrate them as contributing to the design.

But when it is represented as a pernicious degeneration of principles, then does the same interest of your Society engage you to disclaim those maxims which do you prejudice in the world; and so you either acknowledge or renounce them, not according to the truth, which is ever the same and unchangeable, but according to the alterations of times, according to the saying of that antient, *Omnia pro tempore, nihil pro æternitate*. Take heed, Fathers, what you do; and (that you may not charge me, with having drawn from the principle of *Vasquez*, any consequence he should have disclaimed,) know that he hath drawn it, himself. *In A man is hardly obliged to give alms, when he is obliged to give it only out of his superfluity, according to the opinion of Cajetan, AND ACCORDING TO MY OWN, & secundum nostram*. Confess now, Fathers, even from the testimony of *Vasquez* himself, that I have exactly followed his sentiment; and then consider with what conscience you durst affirm, that if a man would fit the business well, he should, not without amazement find, that *Vasquez* in that place, teaches absolutely the contrary.

h. c. l. n. 25.

But

But above all, you make a great account of what you say; that *Vasquez* hath, in requital, obliged the rich to give alms out of their necessary. But you have forgotten to alledge the many conditions requisite to form this obligation; and you say, in general, that he obliges the rich to give away even what is necessary for their condition. This is to be too charitable, Fathers, the rule of the Gospel is not so strict, that were another error, which *Vasquez* is very far from. To disguise his remissness, you attribute to him an excess of Severity, which would make him the more blameable, and consequently you lose the credit of citing him faithfully. But he deserves not that reproach, after he had maintained, as he hath done, that the rich are not obliged, either out of justice or charity, to give of their superfluity, much less out of their necessary; in all the ordinary exigences of the poor, and that they are not obliged to give out of the necessary, but upon occasions such as seldome or never happen.

This is all you lay to my charge, so that I have now no more to do but to make it appear, how false that pretence of yours is, that *Vasquez* is more severe then *Cajetan*. And this is not hard to do, since that that Cardinal teaches, That a man is in point of justice, obliged to give alms out of his superfluity even in the ordinary necessities of the poor; because, according to the holy Fathers, the rich are only stewards as to what they have superfluous; having only the liberty to bestow it on whom they please, of those that are in want. So that, whereas *Diana* says of the maxims of *Vasquez*, that they are extremely convenient, and very acceptable to the rich, and their Confessors; this Cardinal, who hath no such comfort to give them, declares, i. That there needs no more be said to the rich, then these words of JESUS CHRIST; that it is easier for a Camel to pass through the eye of a needle, then for a rich man to enter into the Kingdome of Heaven; and to their Confessors, then, this saying of the same Saviour,

i. de Elec. c. 6.

if the blind lead the blind, both fall into the ditch. So indispensable did he think this obligation! And indeed it is no more then what the Fathers and all the Saints have established as an unquestionable Truth. There are two cases, saith Saint Thomas, wherein a man is obliged to give alms, in point of justice, ex debito legali; one, when the poor are in danger, the other when we have what is superfluous. And, 1 The third tenth which the Jews were obliged to eat with the poor, have augmented under the new law; because it is the pleasure of JESUS CHRIST that we should bestow on the poor, not only a tenth part, but whatever we have that is superfluous. And yet Vasquez is not pleased they should have so much as one part, so great complacency hath he for the rich, so much cruelty for the poor, and so opposite is he to those sentiments of charity, which makes the truth of those words of Saint Gregory, very harsh indeed to the rich of this world, to be submitted unto and embraced; *When we give the poor what is necessary for them, we do not so much give them what is ours, as restore them what is theirs; and it is a duty in point of justice, rather then a work of mercy.*

Thus do the Saints persuade the rich to divide with the poor the goods of the earth, if they would enjoy with them those of heaven. And where you make it your business to encourage men into ambition, (whereby they have not any thing superfluous) and covetousness, which denies to give though they had; the Saints, on the contrary, have made it theirs, to engage men to give away that which is superfluous, and to persuade them that they shall have much if they measure it (not by avarice, that knows no limits, but) by Piety which is ingenious in finding out wayes to deprive it self, that so it may have the more to dispose of in the works of charity. *We have much of that which is superfluous, saith S. Augustine, if we reserve only that which is necessary. But if we seek after vain things, nothing will*

be enough for us. Seek Brethren, after that which is sufficient for the work of God, that is, for nature, and not to satisfy your own covetousness, which is the work of the Devil. And remember, that the superfluity of the rich, is that, which is necessary to the poor.

I should be glad, Fathers, that what I now say, might serve, not only to justify me, ( that were no great matter, ) but also to make you sensible of, and abhor what is corrupt, in the maxims of your *Casuits*; that so we may be sincerely united in the holy precepts of the Gospel; according to which, we all ought to be judged.

For the second point, concerning *Simony*; before I come to answer the reproaches you cast at me; I shall clear up your doctrine upon this subject. Being somewhat at a loss what to do, between the Canons of the Church, which impose extraordinary punishments on *Simonists*, and the avarice of so many persons as drive that infamous trade, you have been guided by your ordinary method, which is, to allow men what they desire, and to give God words and appearances. For what can *Simonists* desire more, then to have money for the Benefices they have to dispose? And this is that which you have exempted from *Simony*. But because the name of *Simony* must not be lost, and that there must be some subject to which it should stick, you have chosen for that an imaginary *Idea*, which never comes into the heads of the *Simonists*, and which should be of no advantage to them, which is, to esteem the money considered in it self as much as the spiritual good considered in it self. For who would ever make it his business to compare things so disproportionate & heterogeneous? And yet, provided a man do not make this metaphysical comparison, he may bestow his benefice on another, and receive money for it, without *Simony*, according to your Authors.

Thus do you make sport with Religion, to comply with mens passions; and yet do but see, with what gravity your Father *Valentia* is delivered of his

his dreaming imaginations, in the place cited in my Letters; in A temporal good may be given for a spiritual two manner of ways; one, when the temporal is valued at a higher rate then the spiritual; and that were Simony: the other, when the temporal is taken for the motive and the end inclining a man to bestow the spiritual; yet not so as to value the temporal above the spiritual; and in that case it is no Simony. The reason of it is, that Simony consists in the receiving of the temporal as the just price of the spiritual. If therefore the temporal good be demanded, si petatur temporale, not as the price, but as the motive determining a man to confer, there is no Simony at all; though he look on the possession of the temporal good, as his end and principal expectation. Minime erit Simonia, etiamsi temporale principaliter intendatur & expectetur. And your great Sanchez, hath he not met with such another revelation; as we have it from n Escobar; take his own words. If a man gives a temporal good for a spiritual, not as the PRICE, but the MOTIVE inclining the other to confer it, or by way of gratitude, if a man had received it before, it is Simony or not Sanchez affirms it is not. Your Theses of Carn, of the year 1644. say; That it is a probable opinion, taught by many Catholick Authors; that it is not Simony to give a temporal good for a spiritual, when it is not given at the price. And for Tannerus; his doctrine is not unlike that of Valentia, whence it may be perceived what great reason you had to quarrel at my saying that it is not conformable to that of Saint Thomas, when he himself confesses it in the place cited in my Letter; There is, saith he, properly and truly, no Simony, but when the temporal good is received as the price of the spiritual; but when it is taken as a motive inclining a man to bestow the spiritual, or by way of acknowledgement that it is already bestowed it is no Simony, at least as a point of Conscience. And a little after. We must affirm the  
 in Tom. 3. disp. 16. par. 3. p. 2044. n. 17. 6. ex. 2. n. 40. o. 1.  
 2. d. 5. 2. 1519.

same



same thing, even though a man regard the temporal as his principal end, may prefer it before the spiritual, although Saint Thomas and others seem to affirm the contrary, when they hold that it is absolute Simony to give a spiritual good for a temporal when the latter is the end of the former.

This, Fathers, is your doctrine concerning Simony taught by your best Authors, who second one another in it very exactly. All I have now to do is to answer your *Impossures*.— You have not said any thing upon the opinion of *Valentia*; and so his doctrine stands good notwithstanding your answer. But you fasten on that of *Tannerus*; and say, that he hath only decided it not to be Simony, as to *divine right*: And you would make people believe, that I have left out of that passage, the words, *as to divine right*. What unreasonable men are these! the words, *as to divine right*, never were in that passage. To this you adde, that *Tannerus* declares it to be Simony, as to *positive right*: You are mistaken Fathers; he hath not said it generally, but in some particular cases, in *casibus à jure expressis*, as he affirms in that very place. Wherein he makes an exception as to what he had established in general in that passage; that it is not Simony in point of conscience; which certainly must needs imply, that it is not any as to positive right, unless you would make *Tannerus* impious to that degree, as to maintain that Simony as to positive right, is not Simony in point of conscience. But it is your design to murther together these terms of *divine right*, *positive right*, *natural right*, the interior and exterior tribunal, particular cases in the civil Law, external presumption, and the like, such as are not very much known, so basely to shift away, and to set people at a loss of your extravagances. But, Fathers, you shall not scape through these trivial subtilties, for I shall put such plain questions to you that there shall be no need of a *distinguo*. I ask you, without meddling with *divine right*, or the presumption of the exterior Tribunal,

*Tribunal*, whether a Patron shall be a Simonist according to your Authors, if he dispose of a Living of four hundred pound a year, and receive therefore a thousand pound paid in hand, not as the price of the Living, but as a motive inclining him to dispose of it. Answer clearly, Fathers, what must be concluded in this case according to your Authors? Will not *Tannerus* formally affirm, *That it is no Simony in point of conscience; since the temporal good is not the price of the Benefice, but onely the motive which obliges the other to bestow it?* *Valentia*, your Theses of *Caen*, *Sanchez*, and *Espinosa*, will not they decide in like manner, *that it is not Simony* for the same reason? Need there any more to clear this Patron from Simony, or will you dare treat him otherwise in your Confession-seats, what opinion soever you may have of him your selves, since he hath a right to oblige you thereto, as having acted suitably to the advice of so many grave Doctors? Be then ingenuous and confess, that such a Patron is free from Simony according to you: and when you have done, defend that doctrine if you can.

This, Fathers, is the onely way to unravel questions, and to avoid the confusion of School-terms, or altering the state of the question, as you do in your last reproach, in this manner. *Tannerus*, say you, declares at least, that such an exchange is a great *sin*; and you charge me to have maliciously smothered that circumstance, *which absolutely justifies him*, as you pretend. But you are much mistaken, and that many wayes. For though what you say were true, it were nothing, since that in the place where I spoke of it, the question was not whether there were any *sin* in it, but onely whether it were *Simony*? Now these are two different questions; Sins, according to your *Maximes*, oblige onely to Confession, Simony obliges to restitution: and there are those in the world who would think there were a great distance between these two

For you have found out expedients to make Confession very easie, whereas you have not found out any, to make Restitution pleasant. I may add to this, that the case which *Tannerus* charges with sin, is not simply that wherein a spirituall good is given for a temporall, which is the motive of it, and that the principall one, but he adds further, that the temporall be valued above the spirituall, which is that imaginary case we have spoken of already. Nor indeed is it ill done of him to charge that man with sin, since he must needs be transcendently wicked or very stupid, not to be willing to take such an easie course to avoid a sin, as that of forbearing comparisons between the prices of those two things, when it is lawfull to give the one for the other. Besides, *Valentia*, examining, in the place before cited, whether it be any sin to give a spirituall good for a temporall, the latter being the motive of doing the former, produces their reasons who hold the affirmative, adding, *Sed hoc non videtur mihi satis certum. But this I am not sufficiently satisfied of.*

But it hath been decided since by your Father *Erasmus Billus*, Professor of the cases of Conscience at *Caen*, that there is not any sin at all in it: for probable opinions are ever ripening. This is it he declares in his writings of the year 1644. against which Monsieur *Du Pré*, Doctor and Professor at *Caen* made that excellent printed Oration; which is so generally known. For though this Father *Erasmus Billus* acknowledges that the doctrine of *Valentia* asserted by Father *Milhard*, and condemn'd in *Sorbonne*, is contrary to the common tenent, subject to *Simony* in many things, and punishable by Justice when the practice of it is discovered; yet does he not stick to affirm it to be a probable opinion; and consequently secure in point of conscience; and that it is not chargeable with either *Simony* or sin. It is, saith he, a probable opinion, and taught by a many Catholick Doctors, that it is no *Simony*, NOR ANY SIN, to give money or

any other temporal thing, for a Benefice, either by way of acknowledgement, or as a motive, without which it would not be bestowed; provided it be not given as a price proportionable to the Benefice. This is as much as can be desired. You see then Fathers, that, according to all these Maximes, *Simony* would be so rare a thing, that *Simon Magus* himself would not be guilty of it, who desirous to buy the holy Ghost, became thereby the image of the *Simonists* that buy; nor *Gebazi*, who, receiving money for a miracle, is the figure of the *Simonists* that sell. For it is certain, that *Simon Magus*, when he offered the Apostles money to get the power to do as they did, used no termes of buying or selling, or price, and that he did onely offer his money, as a motive to obtain that spirituall good. Which action being not subject to *Simony*, according to your Authors, he might very well have escaped the Anathema of Saint Peter, had he but known their Maximes. Nor was this ignorance less prejudicial to *Gebazi*, when he was smitten with the Leprosie by *Elizeus*; for, having received the money, of that miraculously healed Prince, onely by way of acknowledgement, and not as a price, equal to the divine virtue whereby that miracle was wrought he might have obliged the Prophet to restore him to his health also upon pain of mortal sin; since such proceeding would have been suitable to the penents of so many grave Doctors, and that your Confessors are obliged to absolve their penitents in the like case, and to cleanse them from their spiritual Leprosie, whereof the corporal is but the Figure.

To be serious, Fathers, here's matter enough to make you ridiculous; I know not whence it comes that you hazard your reputation thus. For I need onely produce your other Maximes; as this of *Escobar*, in the paradise of *Simony*, according to the Society of Jesus. When two Religious men become mutually engaged one to another in this manner, Give me your voice, that I may be elected Provincial, and I will give you mine, for your election to be

be Prior ; is it Simony or no ? Not at all. And this other, It is no Simony to get a Benefice upon promise of a summe of money, when the benefic'd person is not resolved to pay it ; because it is but a feigned Simony ; which is so far from being real, as counterfeit gold is from true. By this subtilty of conscience, hath he found out a way, (with an addition of cheating to Simony) for men to get Benefices both without money and without Simony. But I have no time to dilate ; for I am to vindicate my self, as to your third calumny, upon the subject of Bankrupts.

Then this, Fathers, there cannot be any thing more absurd ; You treat me as an Impostor upon occasion of an opinion of Lessius ; which I have not cited my self, but is alledged by Escobar, in a passage I cite out of him ; and so, were it true, that Lessius is not of the opinion attributed to him by Escobar, what greater injustice can there be then to quarrel at me for it ? When I cite Lessius and your other Authors my self, I am content to be accomptable. But since Escobar hath shuffled together the opinions of twenty four of your Fathers, I would fain know whether I ought to be responsible any further then for what I cite out of him, or that I am moreover to give an account of the citations which he himself makes in the passages I take out of him ? 'Twere irrational to expect it. Now this is it that at present is in debate. I have cited in my Letter this passage of Escobar, faithfully rendred ; so as you object nothing against it. *May he who turns Bankrupt, with a safe conscience, retain as much of his own goods as is requisite to maintain himself handsomely, ne indecore vivat ?* I, WITH LESSIUS, AFFIRME, HE MAY CUM LESSIO ASSERO POSSE, &c. Hereupon you tell me that Lessius is not of that opinion. But consider a little how you are ensnared. For if it be true that he is, you will be called Impostors, for affirming the contrary ; if it be not, Escobar is the Impostor ; so that it must needs follow that some one of the Society is guilty

of imposture. Look you to the scandal of it. You cannot it seemes foresee the consequences of things. You think there's no more to be done then to cast reproaches upon men, without any care where they fall. Why did you not propose the difficulty to Escobar, before you published it? he might have given you satisfaction. But it is not so easie a matter to hear of *Vailladolid*, where he is, in very good health, and upon finishing his grand work of MORAL DIVINITY, in six volumes, on the former whereof, I shall here one day, something to say to you. The first ten LETTERS have been sent him; you may also send him your Objection; and I am confident he would have given a good account of it; for no question, he hath seen the passage in *Lessius*, whence he hath taken the *ne ad eam vivat*. You would do well, Fathers, to read him carefully; and you will find it in him, as well as 1; *p Idem colligitur aperte ex juribus citatis, maxime cum ea bona quæ post cessionem acquirit, de quibus is qui debitor est, etiam ex delicto, potest retinere quantum necessarium est, ut pro sua conditione NE IN DECORE VIVAT*. Petes, an leges id permittant de bonis, quæ tempore ipsius cessionis habebat? Ita videtur colligi ex D D. Cyc.

I shall not trouble my self to shew you that *Lessius*, authorise this *Maxime* injures the Law, which allows Bankrupts onely a simple livelihood and not an honorable subsistence; Its enough that I have cleared *Escobar* from so unjust an accusation; 'Tis more then I was obliged to do. But you, Fathers, for your parts, have not done what you should; for the business is, to answer the passage of *Escobar*, whose decisions are very convenient and of great advantage, in that not depending on either what went before, or relating to what comes after, but being confined by little articles, they are not subject to your distinctions. I have cited that whole passage our of him, wherein he allows those that turn Bankrupts, to retain so much of their estates;

2 L. 3. c. 16. n. 45.

though



though unjustly gotten, as whereby they may maintain their families handfomly. Which gave me occasion to cry out in my Letters; *How Fathers, by what strange kind of charity would you have those goods remain in the hands who came unjustly thereby, rather then return to the lawful Owners and Creditors?* This is it you are to answer to; but it is a thing puts you to such a loss, that you vainly endeavour, to elude it by shifting off of the question, and citing other passages of *Lessius*, not at all relating to the present controversie. I therefore ask you whether this maxime of *Escobar* may, (in point of conscience,) be followed by those who turn bankrupts; and take good heed what you say. For if you answer, they may not, what will become of your Doctor, and the doctrine of *Probability*? if you say they may; I refer you to the *Parliament*.

So I leave you with the Wolfe by the ears; for I cannot for want of place, engage with the ensuing imposture, upon the passage of *Lessius* concerning *Homicide*; I leave it to the next opportunity, and so of the rest.

In the interim, I shall say nothing to you concerning the A D V E R T I S E M E N T S, full of scandalous forgeries; wherewith you conclude every imposture: I shall answer all together, in the Letter wherein I hope to discover the first elements of all your calumnies. I am sorry, Fathers, you should be forced to such remedies. The reproaches you cast upon me, will not clear up the differences between us; and the threats you are so liberal of, shall not hinder me from vindicating my self. You think you have *might and impunity* of your side; and I think I have *truth and innocence* on mine. 'Tis a strange and long war wherein violence endeavours to oppose Truth. All the attempes of violence cannot so much as weaken truth, nay, they as much as may be strengthen her. All the lustre of truth is so far from appeasing violence, that it does but more and more exasperate it. When  
night

is engaged with might, the stronger power swallows up the weaker; when discourses are opposed one another, those that are true and convictive confound those which have nothing in them but vanity and falsehood: but violence and truth can prevail one upon another. Yet let it not be thence inferred that things are equal: for there is this main difference, that violence is limited by the order of God, who disposes the effects of it to the glory of that God, which it opposes: whereas Truth subsists eternally, and at last triumphs over her enemies, because she is eternal and powerful as God himself.

*Idem, Sept. 9.*

1636.

*The*

The Answer of a certain  
Apologist for the Jesuits to  
the XII. LETTER,  
refuted.

By an unknown Person.

ARGUMENT.

*The Author of the Letters charg'd with Falsification in his citing of Vasquez's doctrine concerning Almes: The passage cited remain'd, and the falsification retorted upon the Jesuits and their Apologist. The doctrine of Valentia, Tannerus, &c. concerning Simony, brought to the test; the Author of the LETTERS clear'd, and the Society found guilty of maintaining that pestilent maxim. The weak and pernicious answer of the Apologist upon the distinction of Simony. The poore evasions of the Jesuits in their Answers.*

SIR,

**V** However you are that make it so much your  
business to vindicate the Jesuits against  
the

*Letters*, which, with so much light and conviction discover the irregularities and extravagancies of *Astrolity*, it is very evident from the pains you take to relieve them, that you were not a little sensible of their weaknesse, and so far, no man can raise any small at your judgement. But if what you have said be the effect of an imagination in you that you could effectually justify them, you cannot be excusable. And therefore I am inclin'd to conceive a better opinion of you, and to presume, that you have had no other design then to divert the Author of the *Letters* from these pitifull artifices from further engaging with the *Anti*. But you see how much you have been mistaken; and I am not a little glad, to see the *thirteenth* come abroad, without the least notice taken of what you had writ upon the *XI.* and *XII.* say in-  
deed without so much as a thought of you. Hence do I have a certain confidence, he will with the same contempt, passe by the rest. I conceive, you do not make it any question but that it would have been a very easie matter to have gagg'd you as to another reply. You see how that he finds the whole very work enough: what then would have been the use of a particular engagement with you? Measure he might have done by the Replication I shall make to your Answer, to his *XII.* Letter.

Your injurious speeches I shall not trouble my self with; the Author of the *Letters* hath promis'd to give you satisfaction as to that point; and I doubt not but will be in such coin, that all you shall have left will be onely the shame and remorse. He does not think it any great difficulty to cover with confusion particular persons, such as you are, and your clients the *Jesuits*, who by unjustifiable attempts endeavour to usurp the authority of the *Church* to treat whom they please as *Hereticks*, when they find themselves reduc'd to such extremities, as that they are inescapable from the just reproaches, which are made to them for im-

pious Maximes. But for my part I shall confine my selfe to the particular refutation of the new *impostures* which you bring upon the stage in order to the justification of the Casuists. We begin with the great *Vasquez*.

You make no answer at all to any thing produc'd by the Author of the Letters, to discover the corrupt doctrine of that Iesuit concerning *Almes*. And you onely charge him indefinitely with four *falsifications*, whereof the first is, That he hath suppress'd out of the passage of *Vasquez* cited in the VI. LETTER, these words, *Statum quem licitè possunt acquirere*, and that he hath dissimbled the reproach that had been made to him for so doing.

Your credulity, Sir, I perceive is very great; for it is clear, that you have taken it upon the credit of your dear Friends, the Iesuits, that those words were in the passage cited by the Author of the Letters. For if you had known they had not been there, you would have thought those Fathers very much to blame to have reproach'd him with any such thing, rather then have betray'd any astonishment that he had not vouchsaf'd any answer to so frivolous an objection. But take heed you trust them not too much; you will find your self often over reach'd. Do but take the pains your self to look into *Vasquez*, and see the passage which the Author of the Letters cites out of him. You will find it, *De Eleem. cap. 4. num. 14.* but you shall not meet with any of those words which it is objected to him that he hath suppress'd; and will haply think it very strange not to find them till you have turn'd back 15 pages before. I doubt not but upon that discovery you will think your self very ill dealt with by those good Fathers, and will inferre, that to accuse that Author, with any justice, of having suppress'd those words out of the passage, he must be thought oblig'd to quote the passages of 15 pages in *Folio*, in a Letter of 8 pages in *quarto*, wherein he is wont to produce 30 or 40 which certainly were very unreasonable.

There

There can therefore no other advantage be made of these words, save to convict your self of imposture; and yet though they were granted to be in that passage they would not make any thing for the justification of Vasquez. The charge put in against that Jesuit, is, that he hath destroy'd that precept of J E S U S CHRIST which obliges the rich to give alms out of their superfluity, by maintaining, that *what ever rich men lay up out of a design to raise their own Fortunes, or those of their relations, is not superfluous; and consequently, that it will be hard to find any among those that are worldly minded, that have ought superfluous, no, not even among Kings.* 'Tis this consequence, viz. that there is not any thing superfluous among those that are worldly minded, that dissolves the obligation of giving alms, since it must be thence concluded, that, not having any, they are not oblig'd to give any. Had the Author of the Letters drawn it, you might have had some ground to pretend, that it was not contain'd in this principle, That *what rich men lay up out of a design to raise their own fortunes, or those of their relations, is not called superfluous.* But he found it already drawn in Vasquez. There he met with those words so dissonant to the spirit of the Gospell, and all Christian moderation; viz. *That it will be hard to find any thing superfluous among those of this world, no not among Kings.*

'Tis in the same Vasquez that he hath read this last conclusion, cited in the XII. Letter; viz. *A man is hardly obliged to give alms, when he is obliged to give it onely out of his superfluity:* and what is yet further remarkable, is, that we find it in the same place where these words are, *Statum quem licite possunt acquirere,* whereby you pretend to elude it. Thus you make a great deal of stirre to no purpose about the principle first laid down, while you are forc'd to be silent as to the consequences, which are formally found in Vasquez, and strong enough to destroy the



precept of IESUS CHRIST, as he is charg'd to have done. If *Vasquez* had illogically drawn them from his own Principle, he should have added a fault of judgement to an error in *Morality*, and consequently were not the more innocent for that, nor the precept of CHRIST less destroy'd. But it will be apparent from the refutation of the second *Falsification*, wherewith you charge the Author of the *Letters*, that these mischievous consequences are rightly drawn from the wicked principle layd down by *Vasquez* in the same place, and accordingly, that that *Jesuit* hath not done any violence to the rules of ratiocination, but to those of the Gospel.

The second *Falsification*, which you say he hath *dissembled* after he had been convinc'd of it, is, that he hath omitted those words out of a malicious design, purposely to pervert the sence of that Father, and draw thence this scandalous consequence, viz. that according to *Vasquez*, a man hath no more to do to avoid having any thing superfluous, but to be guilty of ambition enough. To this, Sir, I might in a word answer you, that there never was any accusation less rationall. The *Jesuits* themselves never quarrell'd at that consequence. And yet, you must reproach the Author of the *Letters* with dissimulation, for not answering an objection which was never made to him. But since you imagine your selfe more eagle-sighted in this particular then the whole Society put together, you shall find how easie it will be to satisfie a vanity that were injurious to that great Body.

For how can you deny, but that from this Principle laid down by *Vasquez*, viz. what men lay up out of a design to raise either their own Fortunes, or those of their relations, is not called superfluous, it must be necessarily concluded, that there needs no more then to be guilty of ambition enough to avoid the having of any thing superfluous. Nay I shall give you free leave to  
 adde

adde to this the condition he expresse in another place, which is, that a man should raise his fortunes onely by just and lawfull wayes ; *Statum quem licitè possunt acquirere.* All this shall not abate any thing of the truth of the consequence which you charge with falshood. We do acknowledge, Sir, that there are some rich men that may raise their fortunes by just and lawfull wayes. The concernment of the publick may sometimes justifie such a desire, provided they do not so much consider their own reputation and interest, as the honour of God and the advantages of the Publick ; but it happens very seldome that the Spirit of *Jesus Christ*, which once excluded, there cannot be any pure intentions, suggests these desires to the rich of this world ; no, that rather inclines them to take away something from that unprofitable weight, which hinders them from soaring up towards heaven, and to fear the words of the Gospel. *That he that lifts himself up shall be brought low*, whence it is to be presum'd, that these desires, which are so ordinary in most of the children of this Generation, of raising themselves and their Relations to higher fortunes, though by lawfull and justifiable wayes, are, for the most part, onely the effects of a covetous thirsting after the things of this world, and a reall ambition.

For, Sir, it is doubtlesse a palpable error to imagine, that it is no matter of ambition for a man to be desirous to raise his fortunes, but when he would do it by some unjustifiable means : 'Tis this error which *Saint Augustine* makes it so much his business to confute in his book of *Patience*, chap. 3. where he sayes ; *The love of money and the desire of glory are extravagancies which the world thinks allowable. And people are apt to imagine, that Avarice, Ambition, Luxury, the diversifments of vain shews are innocent things, when they are not the occasions of our falling into some crime or excess, provided against by the Law.* Ambition consists in the desire of advancement for advancements sake, of ho-

nour for honours sake, as it is the property of Avarice to love riches, for riches sake. If you adde to this the unjustifiable means whereby it may be effected, you make it more disallowable; but when you propose only lawful means, you do not make it innocent. Now Vasquez says not any thing of those occasions wherein some virtuous people are desirous to change their conditions, and are in a very probable way to do it, as Card. Cajetan sayes. Did he speak of any such thing, it would have been ridiculous in him to conclude thence, as he hath done, *that there seldome is any thing superfluous among worldly minded men*; since that some very few emergencies, (which happen not above once or twice in a mans age, and falls out among a small number of rich men, to whom God hath discover'd that they shall not prejudice themselves by being rais'd into a higher rank to serve others) cannot hinder but that the greatest number of rich men must have very much of what is superfluous. But he speaks of an insatiable and indeterminate desire of Greatness, he speaks of a desire to raise ones fortunes beyond all limits, for if it were limitable, rich men would at last come to have something superfluous, when they were arriv'd to those limits. And lastly, he conceiv's that this desire is so generally allowable that he takes a course the rich shal not ever have any thing superfluous.

Thus much, Sir, to further your understanding of this pretence of aggrandization, and raising ones self still to a higher condition in this world, though by lawfull means, *ad statum quem licitè possunt acquirere*, which the Author of the LETTERS hath called by the name of *Ambition*, because it is the term which the *Fathers* give it, and is commonly bestow'd on it in the world. He thought not himself oblig'd to imitate one of the ordinary evasions of your corrupt Casuists, which is, to discard the names of the vices, and to retrain the vices themselves under other names. It being therefore supposed that these words, *Statum quem licitè possunt acquirere*, were in the passage cited by him, there

there was no necessity he should leave them out to make it unjustifiable. It is by adding them thereto that he hath a just ground to accuse *Vasquez*, that according to his doctrine there cannot be anything superfluous where there is any thing of Ambition. He is not the first that hath drawn that consequence out of this doctrine; Monsieur du Val had done it before him, in terminis, when he opposed that unmaintainable maxime; <sup>a</sup> It must needs follow, saith he, that he that should be desirous of higher dignity, that is to say, should be guilty of more ambition, would not have any thing superfluous, though he were possessor of much more then he stood in need of according to his present condition. *Sequeretur eum qui hanc dignitatem cuperet, seu qui MAJORI AMBITIONE DUCERETUR, habendo plurima, supra decentiam sui status, non habiturum superflua.*

You are by this time sensible, Sir, how unfortunate you have been in the two first falsifications, which you reproach the Author of the Letters with. We come now to examine whether you have had better luck in the two others you charge him to have made in making his own party good. The first is, that he affirms that *Vasquez* does not oblige rich men to give anything out of that which is necessary to their conditions. It is no hard matter to make you an answer as to that point, for there needs no more then to tell you plainly that it is false, and that he sayes but the clear contrary. There needs no other proof for this, but that very passage which you produce three lines after, wherein he brings in *Vasquez* obliging the rich to give even out of that which is necessary upon certain occasions.

Your last complaint is no less unreasonable; see but the ground of it. The Author of the Letters finds fault with two decisions in the doctrine of *Vasquez*, one, That rich men are not obliged out of any consideration of, either justice, or charity, to give alms out of their superfluity, and therefore much less out of their necessary, to supply the ordi-

<sup>a</sup> tom. 2. qu. 3. p. 176.

many necessities of the poor. The other, that they are not obliged to give any thing out of their necessary but in such emergencies as very seldome or never happen. You had not any thing to alledge by way of answer to the former of these decisions, which yet is the most mischievous. What shift do you then make? You joyn them both together, and having made some wretched reply to the latter, would make the world believe that you have answered both. To unravel therefore what you have purposely shuffled together, answer me to this Interrogatory, whether it be not true that *Vasquez* affirms, that rich men are never obliged to give any thing either out of their superfluity or their necessary; out of any obligation of either Charity or Justice, in the ordinary necessities of the poor? Hath not the Author of the Letters proved it by this formal passage of *Vasquez*. Corduba teaches, that when a man hath any thing superfluous, he is obliged to give of it to those that are in ordinary necessities, at least some part, so to fulfil the precept in some measure. (Observe that the question in this place is not whether a man be obliged out of any respect of either justice or charity, but whether he be any way absolutely obliged to do it.) Let us now see, how the case is decided by *Vasquez*. But I am not of that opinion, SED HOC NON PLACET, for we have demonstrated the contrary against Cajetan and Navarrus. This is it you make no answer at all to, and consequently leave your friends, the *Jesuits*, under the conviction of an Errour so destructive to the Gospel.

And as to the second decision of *Vasquez*, which is, that the rich are not obliged to give out of that which is necessary to their condition, but in such emergencies as never almost come to pass, the Author of the Letters hath no less evidently proved it, by instancing in those conditions which that *Jesuit* requires, to make the obligation valid. Those are, that a man must know that the poor body who is in extream necessity will not be relieved by

by an other; and, that that necessity be such as threatens him with some mortal accident, or the loss of his reputation. This gave him occasion to ask whether such emergencies are very ordinary in *Paris*; and at last he hath pressed the *Jesuits* with this argument; that *Vasquez* permitting the poor to steal from the rich, when reduced to those circumstances wherein he obliges the rich to relieve the poor, it must needs be that it was his judgement these occasions happened very seldome, or that it was ordinarily allowable to steal. What answer have you made to this, Sir? You have dissembled all these proofs, and thought it sufficient to quote three passages out of *Vasquez*, in the two former whereof he sayes, that the rich are obliged to relieve the poor in urgent necessities, which the Author of the Letters does expressly acknowledge; but you have been very careful not to produce those restrictions of his, which admitted, these urgent necessities shall never in a manner oblige a man to give alms, which is the point in question.

The third of your passage simply sayes thus much, that the rich are not obliged to give alms only in extreme necessities, that is to say, when a man is at the point of death, because they are too too rare; whence you conclude it to be false, that the occasions wherein *Vasquez* obliges men to give alms, are very rare. But see how you are mistaken, Sir, for you cannot conclude any thing thence, save that *Vasquez* takes away the name of very rare, from the occasions of giving alms, which he makes very rare in effect, by the conditions he annexes thereto. And in that, he hath been absolutely guided by the spirit of the Society whereof he was a member. That *Jesuit* thought it lay upon him, at the same time, to satisfy the rich, who would gladly be, as seldome as may be obliged to give alms, and the Church, which obliges those, that have any thing superfluous, to give often. His design was to satisfy all the world, according to the method



of the Society; and he hath done very fairly towards it. For he exacts, on the one side, conditions that are so rare in effect, that the most covetous cannot justly quarrel thereat, and on the other, deprives those conditions of the word *rare*, to give a certain satisfaction to the Church. The question therefore is not, to know whether *Vasquez* hath given the term of *rare* to the emergencies wherein he obliges men to give alms. It was never laid to his charge that he had called them *rare*. No; he had more of a Jesuit within him then to call bad things so simply by their proper names; but the question is, to know, whether they are become rare by the restrictions he annexes thereto. And this is that which the Author of the Letters hath so clearly discovered, that indeed, as to this point, you had no other refuge but that general answer, which you are never to seek for, that is to say, *Diffimulation and silence*.

Whatever you bring in afterwards to shew the subtilty of *Vasquez* his will in assigning so many several interpretations of the words *necessary* and *superfluous*, is pure illusion and legerdemain. He never took them otherwise then in two senses, with all other Divines. There is, according to him, *something that is necessary in relation to nature*, and *something that is necessary, in respect of a man's condition*: as also *something that is superfluous in relation to nature*, and *superfluous, as to a man's condition*. But to make a thing superfluous in respect of a man's condition, he will needs have it thought such, not only in regard of the present condition, but also out of a consideration of that which the rich may arrive to themselves, or raise their relations to by justifiable and lawful ways. So that according to *Vasquez's* doctrine, whatever a man lays up in order to the raising of his fortunes is to be accounted simply *necessary* to the condition, and *superfluous* only in respect of nature; and he is not obliged to give any alms thereof but upon such occurrences, as the Author of the *Let-*

ters hath made appear to be such as very seldome or never happen.

There is no necessity of adding any thing concerning the comparison between *Vasquez* and *Cajetan*, to what the Author of the Letters hath said of it. I must only tell you by the way, that you impose upon that Cardinal, as *Vasquez* does himself, when you maintain, that contrary to what he had said in the treatise of Alms, he teaches in that of Indulgencies, that the obligation of giving any thing out of that which is superfluous, exceeds not a venial sin. I would advise you, Sir, to read him your self, and give not so much credit to any *Jesuits*, whether living or dead. You will finde that *Cajetan* teaches in that place the expresse contrary; and that after he had said, that they are only extream necessities, under which he also comprehends the greatest part of those which *Vasquez* calls urgent, which oblige a man to alms upon pain of mortal sin, he there adds this exception, *unless it be that a man hath that which is superfluous*; SECLUSA SUPERFLUITATE BONORUM.

I now wait your motion to the Doctrin of Simony. The Author of the Letters had no other design then to shew that the Society maintains this maxime, viz. That it is not Simony in point of conscience to give a spiritual good for a temporal, provided the temporal be only the motive, though the principal one of the other, and not the price of it, and to prove it, he hath produced the passage of *d Valentia* at length, who affirms it so expressly that you have not any thing to return by way of answer, no more then you have as to *Escobar*, *Erasmus Billus*, and others, who maintain the same thing. There needs no more then that all these Authors should be of that opinion, to shew that according to the whole Society which maintains the doctrine of Probibition, it is safe in point of conscience, or having been held by many grave Authors, and approved by

¶ Vid. LET. 12.

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many grave Provincials. Be ingenuous then, and acknowledge, that leaving, as you do, the opinions of the other *Jesuits* before mentioned to stand as they are, and making your advantage of *Tannerus* alone, you do not any way prejudice the design of the Author of the *Letters*, whom you would seem to quarrel with, nor contribute any thing to the Justification of the Society whom you pretend to vindicate.

But to give you once for all absolute satisfaction as to this point, I shall make it appear to you, that *Tannerus* is no more your friend then any of the rest. In the first place you cannot deny but that he sayes in general, *That it is no Simony in point of conscience, in foro conscientiarum, to give a spiritual good for a temporal, when the temporal is only the motive though the principal one, and not the price of the spiritual.* And when he sayes it is no Simony in point of conscience, his meaning is, that it is not any, in regard of either divine right, or positive right. For Simony according to positive right, is Simony in point of conscience. That is the general rule to which *Tannerus* produces an exception, which is, that in the cases expressed by the law, it is Simony according to positive right, or Simony presumed. Now since that an exception cannot be of equal extent with the rule, it must of necessity follow, that this general Maxime, viz. *That it is no Simony in point of conscience to give a spiritual good for a temporal the latter being considered only as the motive and not as the price of the former,* hath its subsistence in something or other which is in its own nature spiritual; and consequently, that there are some spiritual things, which a man may, without Simony, according to positive right, give for temporal goods, by changing the word price into that of motive.

The Author of the *Letters* hath made choice of a kind of Benefices, to which he hath reduced the doctrine of *Valentia* and *Tannerus*. But it concernes him very little that you should introduce another instead

stead of that kind, and affirme, that, they are not the benefices, but the Sacraments or Ecclesiasticall functions that may be given for mony. All this is equally impious in his apprehension, and so he leaves you to make your choice. Nay, it should seem, Sir, that you have not wanted some inclination to do it, and that you were something of opinion, that it is not Simony for a Priest to say Mass, though he look on the mony he receives for his paines as the principall motive of his so doing. This is a conceit, which any man may take that reads what you relate of the custom of the Church of *Paris*. For had you been content simply to say, that the faithfull may offer temporall goods to those from whom they receive spirituall, and that the Priests, who serve the Altar, may live by the Altar, you would have said something which no body doubts of, but whar withall hath not any relation to our question; that which falls under our inquisition, as to that particular, being, whether a Priest, whose principall motive in offering the Sacrifice were the mony he should receive for so doing, were not, in the sight of God, guilty of Simony? You must needs exempt him from it, according to the doctrine of *Tannerus*; but can you do it according to the principles of Christian piety? If *Simony*, saies *Peter Le Chantre* one of the greatest Ornaments of the Church of *Paris*, be so infamous and so damnable, in things related to the Sacraments, how much more is it in the very substance of the Sacraments, especially in the Eucharist, wherein Christ *Jesus* is wholly received, the source and origin of all the Graces. *Simon Magus*, saies further that holy man, having been rejected by *Simon Peter*, might have said to him, thou sliest me, but I shall triumph over thee, and the whole body of the Church: I will raise my self an imperiall seat even upon the very Altars, and when the Angells shall be gotten together into one corner of the Altar to adore the body of *JESUS CHRIST*, I shall be at another causing the Minister of of the Altar, or rather my owne, to offer it up  
for

for money. And yet that Simony which this pious Divine condemnes with so much earnestnesse, consists meerly in that unsatisfied desire which makes men even in the administration of spirituall things, place their principall end in the temporall advantages accruing thereby. And this is it that makes him say in generall, c. 25. *That holy administration, which he calls the work of the right hand, being exercised out of the love of money, is Simony; Opus dextera, operatum causa pecunia acquirenda, parit Simoniam.* What then would he have said, had he heard any talk of this horrid Maxime of the Casuists which you maintaine; *That it is lawfull for a Priest, for a little money, to renounce and assigne over all the spirituall benefit which he might expect from the Sacrifice?*

You see then, Sir, that if this be all you have to say in the behalfe of *Tannerus*, all it will amount to, will be, to make him guilty of a greater impiety. But you will never prove thereby, that it is Simony according to positive right, to receive money as a motive to bestow benefices. For, be pleased but to observe, that he does nor simply say it is Simony to give a spirituall good for a temporall as the motive and not as the price; but that hee addes an alternative expression, saying, *that it is, either Simony according to positive right, or Simony upon presumption.* Now Simony upon presumption is not Simony in the sight of God; it deserves no punishment in the tribunall of conscience. And therefore to say, as *Tannerus* does, that it is either Simony according to positive right, or Simony upon presumption, is as much as to say, it is either Simony or not Simony. Thus you see what becomes of *Tannerus* exception, which the Author of the Letters thought not fit to give any account of in the VI. Letter, because not citing any particular passage out of that *Jesuit*, he only sayes there, that he is of the same opinion with *Valentia*; but he quotes it and makes a pun-  
ctual

shall answer thereto in the XII. though you falsely charge him with having dissembled it.

It was purposely to avoid the confusion and intricacy of all these distinctions that the Author of the *Letters* had asked the *Jesuits*, whether it were *Simony* in point of conscience according to their Authors to bestow a benefice of 400. *l. Per. ann.* receiving 1000. *l.* As the motive to do it, and not as the price of it. He hath pressed them to make him a categoricall answer, without any thing to do with *positive right*, that is to say, without making use of those termes which the world understands not, and not without reflecting thereon, as you have apprehended it, contrary to all Grammar. But it seemes you will undertake to answer it, and your answer is briefly this; *That taking away positive right it would not be any Simony, as it were not any sin not to leave Masse upon a festivall day, if the Church had not so commanded it*; which is as much as to say, That it is not *Simony* but because the Church hath made it such, and that were it not for her positive Lawes, it were an indifferent action. Which granted, I have this to returne you againe.

In the first place, that you have very weakly answered the question proposed. The Author of the *L E T. T E R S* asked, whether it were *Simony*, according to those *Jesuiticall* Authors whom he had cited, and you tell us upon your own account that it is only *Simony*, as to *positive right*. The question is not to know your opinion; it is not, when knowne, of any authority. Do you pretend to be a *grave Doctor*? Twere very much to be disputed. But we have to do with *Valentia*, *Tannerus*, *Sanchez*, *Escobar*, *Erasmus Billus*, who are infallibly *grave*. Tis according to their judgments that answer must be made. The Author of the *Letters* pretends, that you cannot, according to the doctrine of all those *Jesuits*, affirm there is any *Simony* in it, as to matter of *Conscience*. As for *Valentia*, *Sanchez*, *Escobar*, and the rest, you meddle not with them.



them. You dispute the businesse a litle upon *Tannerus*; but you have seen that it was without any just ground; so that after you have done all you can, it is cleare, that the *Society* teaches, that a man may, without *Simony* in point of conscience, give a spirituall good for a temporall, provided the temporall be the principall motive and not the price of it. That's all that was desired.

In the next place, I am to tell you, that your Answer containes a horrid impiety. How, Sir, dare you affirme, that, were it not for the Lawes of the Church, it would be no *Simony* to give money, with that shifting direction of the intention, to get into Ecclesiasticall functions; that before the Canons she hath made concerning *Simony*, money was a lawfull meanes to recommend any man to them; and consequently that *S. Peter* was inconsiderate in condemning *Simon Magus* so violently, since it was not apparent that he profered him the mony rather as the price, then as the motive.

To what schoole would you recommend us to be better instructed in this Doctrine? Not certainly to that of *Jesus Christ*, who ever commanded his disciples freely to bestow, what they had freely received, and who, by that word, as *e Pieter Le Chantre* observes it, excludes all expectation of Presents or services, whether by, or without agreement, because God looks into the heart. Nor is it to the Schoole of the Church, who treats not only as Criminals, but as Hereticks, all those who employ their mony to procure Ecclesiasticall Administrations; and calls that kind of Traffique, however it may be palliated by humane artifices and inventions, not a violation of one of her positive Lawes, but Heresy, *Simoniacam heresim*.

It must needs remain then, that the School wherein all these Maximes are to be learned; where it is taught that it is not *Simony* according to positive right, or that

it is only one upon presumption, or that it is not any sinne at all to give mony for a Benefice, as the *Motive* and not as the *price*, can bee no other then that of *Gibazi* and *Simon Magus*. 'Tis in this *Schoole* that those two first Traders in holy things, execrable every where else, are to be accounted innocent; and where, allowing the insatiable desire, what it would have, with that which sets it first in motion, it is taught to elude the law of God, by the change of a *terme*, which makes no alteration in the thing.

But let the Disciples of this Schoole hearken how the great Pope *Innocent*, the third, in his Letter to the Archbishop of *Canterbury*, Anno. 1199. hath thundered against all the damnable sophistry of those, who, blinded by a desire of gaine, pretend to palliate *Simony* under a specious name; *Simoniam sub honesto nomine palliant*. As if that change of the name could work any alteration either in the nature of the crime or the punishment due thereto. But God is not mocked (added that Pope) and though these *Vassalls* of *Simon Magus* might, in this life escape the punishment they deserve, they shall never escape, in the other, those eternall torments which God reserves them for. For the speciousnesse of the name can not palliate the mischievousnesse of that sinne; nor the sophisticall shifting of a word prevent a man from being guilty thereof. *Cum nec honestas nominis criminis multatiam palliat, nec vox poterit abolere reatum*.

The last point, Sir, is upon the subject of *Bankrupts*. And as to this point I admire the excesse of your confidence. The *Jesuits* whom you vindicate had shifted the question from *Escobar* to *Lessius*, very unhand-somely, and nothing to their advantage. For the Author of the *Letters* had cited *Lessius* meerly upon the credit of *Escobar*, and had attributed to *Escobar* alone that last point which they keep such a stir about, viz: That *Bankrupts* may retaine as much of their estates as that they may live honourably upon, though they

they had been purchased by injustice and crimes known to all the world. It was in like manner upon the account of *Escobar* alone that he pressed them to make a publick dis-acknowledgment of that Maxime; or to declare that they maintain'd it, and in this latter case, he refers them to the *Parliament*. This it was that required answer, and so it was nothing, to say, simply, that *Lessius*, whom there was nothing to do with, was not of the same opinion with *Escobar*, who was the person wholly concerned. Do you imagine there needs no more to answer questions but to shift them in this manner. Take heed Sir how you entertain any such hope. You shall answer to what concerns *Escobar*, before any thing be said of *Lessius*; yet think it not a refusall in me to do it. On the contrary, I promise you a very cleare explication of the doctrine of *Lessius* concerning *Bankrupts*, whereat I am confident the *Parlement* will not be lesse troubled, then *Sebbonne* was. With God's assistance you shall find me a man of my word; but not before you have answered to the point in debate concerning *Escobar*. You shall give very punctuall satisfaction as to that, before you shall be suffered to engage in any new Questions, *Escobar* is the first come, and he, notwithstanding all your evasions, shall be the first served. And then assure your selfe that *Lessius* shall not stay long after him.

To

*To the Reverend Fathers of the Society of JESUS.*

*From the Author of the Letters to the*  
P R O V I N C I A L.

L E T T E R XIII.

A R G U M E N T.

The decisions concerning the lawfulness of killing for a box o' th' ear brought to the Barre, the case pleaded, and the Jesuits dismissed, with imposture in point of citation, and perniciousness in matter of doctrine. The nonsignificancy of Jesuiticall terms and distinctions, purposely advanc'd; to insnare the less-circumspect. The sympathy there is between propositions probable in the practick and those that are such onely in the speculative, and the christian consequences thereof, according to the doctrine of PROBABILITY. The tenent of killing for opprobrious speeches canvass'd, and found to be generally taught by the Jesuits, contrary to their impudent assertion, viz. That no Author of theirs holds it lawful to kill for ill Language. What the Casuists reflect on, in all these damnable decisions,

*cisions. A paralell between Vasquez and Lessius, upon the subject of homicide, referrible to all the maintainers of probable opinions, whereby it appears, that they are Pagans and Villains in the opinions one of another, and will rise up in judgement one against another.*

#### REVEREND FATHERS,

I Have just now perus'd your last writing; wherein you continue your *impostures*, even to the twentieth, declaring that you will, there put a Period to that kind of accusation, whereof consisted your first plea; to come to the second; where you are to take a new course to vindicate your selves, which is to shew, that there are a many other *Casuits* degenerated into *Libertinisme* as well as you. I see then Fathers how many impossibilities I have to answer: and since that which we are now upon (being the *fourth*) is upon the subject of *Homicide*; it will not be unreasonable, while I answer that, at the same time, to give satisfaction to the 11, 13, 14, 15, 16, 17, 18, as relating to the same head.

I shall therefore, in this Letter, make good the truth of my citations, against the falsities you unjustly lay to my charge. But since you have so confidently affirm'd in your writings, *That the opinions of your Authors concerning Murder are conformable to the Decisions of Popes and the Canons of the Church*, you must needs engage me, in the ensuing Letter, to confute a proposition so rash and withall so injurious to the Church. It is a matter of importance to make it appear that she is not in the least tainted with your corruptions, that so Hereticks may not take advantage from your extravagances, to draw thence any any thing prejudiciall to her honour. But rather, perceiving on the one side your pernicious maxims, and on the other the Canons of the Church, whereby they

they have alwayes been condemn'd, men will at the same time find both what they should avoid and what they should follow.

Your fourth imposture is upon the maxime concerning Murder which you pretend I have wrongfully attributed to *Lessius*. 'Tis this. *He who hath a box on the ear given him may immediately pursue his enemy, nay, return it him with his sword, not indeed to be revenged of him, but to recover his reputation.* Whereupon you say that this opinion belongs to the Casuist *Victoria*. But that is not the businesse in question. For there is no repugnance in affirming it to belong at the same time, both to *Victoria* and *Lessius*: since *Lessius* sayes himself, that it is also *Navarrus's*, and your Father *Henniger's* who teach; *That he who hath receiv'd a box on the ear may immediately pursue him that gave it; and beat him with as many blowes as he shall think requisite, for the reparation of his honour.* The question then is, to know, whether *Lessius* also be of the same opinion with these Authors; as well as his brother-Casuist. And therefore you adde. *That Lessius cites not this opinion but to refute it; and consequently that I attribute an opinion to him, which he alledges onely to oppose it; which is the basest and most dishonourable action that a writer can be guilty of.* And I maintain, Fathers, that he does not cite it, but to follow it. This is a question of fact; such as whereof the decision is easie enough. Let us then see, how you prove what you assert; and you shall find afterwards, how I prove what I affirme.

To shew that *Lessius* is not of that opinion, you say he condemns the practise of it. And to prove that, you cite a passage of his, where he hath these words, *I condemn the practise of it.* I grant you, that if any one look for these words in *Lessius* num. 82. as they are by you cited, he will find them. But what will he say Fathers, when he finds at the same time, that in the place before mentioned he treats of a question very

Lib. 2. c. 9. n. 82.

very different



different from that we now speak of, and that the opinion, whereof he, in that place condemns the practice, cannot any way be that now in hand, but rather of a quite different nature? And yet to clear up the business, we need but open the book at the very place to which you referre us. For there you will find the sequel of his discourse in this manner.

*He treats of the question, whether a man may kill for a box o'th' eare, in num 79. and concludes it in num 80. without any the least word of condemnation. The question being decided, he opens another in article 81. viz. whether one man may kill another for opprobrious speeches. And it is upon that that he hath n. 82. the words by you cited, I condemn the practice of it.*

Is it not a shamefull thing, Fathers, that you durst produce these words, to perswade men that *Lessius* condemnes the opinion, that a man may be kill'd for a box o'th' eare? And that, having in all but his onely proof you should triumph upon it as you do when you say, *That many persons of quality in Paris, having already discover'd that palpable falsity, by the very reading of Lessius, and are thereby satisfied what credit ought to be given that Libeller.* How? Fathers, is it thus, that you abuse the confidence, which these persons of quality have in you? To make them believe that *Lessius* is not of such an opinion, you open his book at a place where he condemn's another. And so these persons not distrusting you, and not making it their business to examine whether the question controverted be treated of, in that place, you basely abuse their credulity. I am confident, Fathers, that to avoid so shamefull a falsehood, you were forc'd to fly to your doctrine of Equivocation; and that reading the whole passage aloud, you said to your selves, that something else was handled in that place. But I question whether this reason, which is enough to satisfy your consciences, will be sufficient to satisfy the just quarrell these persons of quality will have against you; when they shall find themselves thus deluded by you.

Hin.

Under them, Fathers, from seeing my LETTERS, that it is the onely course you can take, to keep up your credit for a while. Yet I do not deal so with you; I send them to all my friends, I wish all the world might see them; and I think there is some reason on both sides. For having published this fourth Imposition, with so much noise, you must needs be discredited when it comes to be known that you have supposititiously thrust in one passage for another. It will be easily imagined, that if you could have found what you look'd for in that place where *Lessius* treated of that matter, you would not have sought it elsewhere; and that you would not have made use of this Shift but because you could not fasten on any thing else that favour'd your design. You would have gone to find in *Lessius* what you say in your Imposition, p. 10. l. 12. that he doth not grant this opinion to be probable even in speculation: and *Lessius* peremptorily affirms in his conclusion, n. 80. This opinion, that a man may kill for a box o' th' eare given him, is probable in speculation. Is not this, word for word, the contrary of your discourse? Who therefore can sufficiently advise, to see with that confidence you produce, in *Lessius*, the contrary to a truth in matter of fact? So that in stead of what you conclude from your supposed passage, that *Lessius* was not of this opinion, it may very well be concluded from his true passage that he is of this very opinion.

You would further make *Lessius* say, that he condemns the practise of it. And yet, as I have already said, there is not the least syllable of condemnation in that place; but he sayes thus; *It seemeth that the practise thereof should not EASILY be permitted; in praxi non videtur FACILE PERMITTENDA.* Is this the language of a man that condemns a Maxime? Will you stirre, Fathers, that Adulteries and Incests are not easily to be permitted, in the practise? Should we not on the contrary, rather inferre, that, since *Lessius* sayes

sayes onely that the practise of it is not easily to be allowed, it may be sometimes allowable, though but seldome: And as if it had been his design to acquain all the world when it were allowable, and secure the persons offended, as to all scruples of conscience they might be troubled with, in case they knew not on what occasions it were not lawfull for them to kill, in the practise, he hath taken the pains to give them notice of what they should avoid, to practise this doctrine conscienciously. Mind him, Fathers, *It seemeth*, saith he, that it ought not easily to be permitted, **B E C A U S E** of the danger there is, men may be carryed on thereto, out of hatred, or revenge, or with excesse; or that it may prove the occasion of too many murthers. So that it is cleare that this murder will be allowable in the practise, according to *Lessius*, if these inconveniences be avoided; that is to say, if a man can act without hatred, without revenge, and limit himself to such circumstances as may not occasion too many murthers. Would you have an instance Fathers? I have a fresh one for you, that of the box o' th eare at *Compeigne*. For you must needs acknowledge that he who received it, shewed by his after-cariage; that he sufficiently master'd the motions of hatred, and revenge. All he had then to do, was to avoid too great a number of murthers: and you know, Fathers, that it happens so seldome, that *Jesuits* give boxes o' th eare, to the officers of the kings household, that it was not much to be feared, that one murder, committed on such an occasion, might have caused a many others in consequence. And so you cannot deny but that *Jesuit* might have been kill'd with safety of conscience, and that the person affronted might, upon that occasion, have put the doctrine of *Lessius* in practise. And, Fathers, he might haply have done it, had he been brought up in your Schools; and learned of *Escobar*, that the man who hath receiv'd a box o' th eare, is accounted dishonourable, till such time as he hath killed the person that gave it him. But you may,

may, with some reason, imagine, that the contrary instructions he received, from a certain *Vicar*, whom you affect not too much, have not a little contributed in that accident, to the saving of a Jesuits life.

Tell us then no more of these inconveniences, avoidable in so many occurrences; and which taken away, murder is, according to *Lessius*, allowable, even in the practick. For your other Authors, cited by *Escobar*, acknowledge no less. *Is it lawful*, sayes he, *in the practise of Homicide (according to your Society) to kill him that hath given a box o' the ear?* *Lessius* sayes, *it is lawful in the speculative*, but that it ought not to be advised in the practick; non consulendum in praxi; because of the danger of hatred, or murders prejudicial to the state, likely to ensue thereupon. BUT OTHERS ARE OF OPINION, THAT AVOIDING THOSE INCONVENIENCES, IT IS ALLOWABLE AND SAFE IN THE PRACTICK: in praxi probabilem & tutum judicarunt *Henriques*, &c. Thus are opinions scrwed up by degrees to the height of *Probability*. For you have brought this to that pitch by permitting it at length without any distinction of *speculation* or *practise*, in these terms; *It is lawful for a man that hath received a box o' th' ear, to return it immediately with his sword, not to revenge himself, but to preserve his reputation.* This was taught by your Fathers at *Caen*, in the year 1644. in their publick writings, which the University [of *Paris*] put up to the Parliament in their 3d. Petition against your doctrine concerning *Homicide*, p. 339.

Whence you may observe, Fathers, that your own Authors do of themselves destroy that frivolous distinction of *speculation* and *practise*, which the University had discovered to be ridiculous, and the invention of it a secret of your *Politicks*, which it were not amiss to examine. For besides that it is necessary it should be understood, for the better clearing

ring up of the 15, 16, 17, and 18, Impositions, it were not amiss to discover by degrees the principles of this mysterious kind of Policy.

When you undertook to decide cases of Conscience in a gentle and complying way, you met with some wherein Religion onely was concerned, as the questions concerning *contrition*, *penance*, the *Love of God*, and all those that relate to the interieur of mens consciences. But you have found others, wherein the State is concerned as well as Religion, such as are those of *Usury*, *Bankrupts*, *Homicide*, and the like. And it is a thing lies very heave on the spirits of those who have a reall love for the Church, to see, that in abundance of occasions wherein you had onely Religion to deal withall (this world being not the place where God visibly exercises his justice) you have subverted the Laws thereof without the least feare, caution or distinction, as may be seen in your so confident opinions against penance and the love of God.

But in those wherein both Religion and the state are concerned, you have cloven your decisions, and, in such cases, formed two questions. One you call that of *speculation*, wherein, considering those crimes in themselves, without regarding the interest of the State, but onely the law of God prohibiting them, you have, without any trouble, allowed them, and consequently overturned the law of God that condemned them. The other you call that of *practise*; wherein (reflecting on the prejudice done to the State thereby, and the presence of the Magistrates, who maintain the publick safety,) you do not alwayes allow in the practise, those murders, and crimes which you found lawfull in the speculation; so to secure your selves to the Judges. Thus, for instance, to the question, whether it be lawfull to kill for opprobrious speeches, your Authors *b Filiutius*, *c Reginaldus*, and others answer; *It is lawfull in the speculation, ex probabili*

*b* Tr. 29. cap. 3. num. 52. *c* L. 21. cap. 5. num. 63.

*opinions licet.* But I do not approve the practise of it, by reason of the great number of murders, which would happen, and the prejudice it would be to the state; if all evil speakers were killed; besides that, a man might be punished by the hand of justice for killing upon that occasion.

Thus do your opinions at first shoot forth under this distinction; by means whereof you ruine onely Religion, without doing any visible injury to the State. Thus do you think your selves in a secure posture: For you imagine that the esteem you have in the Church, will keep men from punishing your attempts against truth, and that the caution you use, in *not easily* allowing what you think Lawfull to be put in practise, will secure you as to the Magistrates, who not being judges of cases of Conscience, are not properly to meddle with any thing but the externall practise. Thus an opinion which were condemnable under the name of practise, is securely advanced under that of speculation: Now this foundation being well laid, it is no hard matter to build up your other maximes upon it. There was an infinite distance between the prohibition which God made to kill, and the speculative permission which your Authors have given to do it. But the distance between this permission and the practise is not very great. All then one hath to do, is to shew, that what is allowable in the speculative, is also in the practise. To do this a man cannot want reasons; you have furnished us with cases of much more difficulty. Would you see Fathers how it may be attained? Follow this ratiocination of *Escobar*, who hath clearly decided it, in the first of the six Tomes of his grand *Moral Divinity*; which I mentioned before, where he is otherwise illuminated, then he was in the collection he made of your 24. Antients. For whereas he thought at that time there might be opinions probable in the speculative, which yet were not safe in the practice, he hath since found out the contrary, and hath established it in this last work of his, so strangely is the



doctrine of Probability cultivated by time, as well as every probable opinion in particular. Hear himself; did see not, saith he, how it should be, that what seems allowable in the speculative, should not be such in the practick, since that what may be done in the practick, depends on what is found allowable in the speculative, and that these things differ not one from another, but as the effect and the cause. For speculation is that which determines the action. WHENCE IT FOLLOWETH, THAT A MAN MAY WITH A SAFE CONSCIENCE FOLLOW IN THE PRACTICK THE OPINIONS THAT ARE PROBABLE IN THE SPECULATIVE; nay, and that with more safety, then those which a man hath not, speculatively, well examined.

Certainly. Fathers, your Escobar reasons very well sometimes. And indeed, there is such an allyance between speculation and practise, that when one hath taken root, you make no difficulty to permit the other, without shadowing the businesse at all. This is apparent in the permission to kill for a box o' th' ear, which from simple speculation, hath by Lessius, been confidently stretched to a practise, which ought not easily to be permitted; and thence, by Escobar to an easie practise; whence your Fathers of Caen have cran'd it up to an absolute permission, without any distinction of Theory or practise, as you have already seen.

Thus do you give your opinions an Insensible growth. Should they of a sudden shoot out into their extremities, they would cause horror. But this slow and insensible progresse gently reconciles them to mens humours, and takes away the scandall of them. And by this means the permission of killing, so odious to Church and State, is first introduced into the Church, and out of the Church into the State.

The same successe hath the opinion of killing for ill language met with, for it is now arrived to an equal permission without any distinction. I should not spend

time to cite the passages of your Fathers concerning it, were it not necessary, to confound that height of confidence you have in affirming two severall times in your fifteenth *Imposure* p. 25, and 30. *That there is not any Jesuit that permits killing for opprobrious language.* When you affirm such things, Fathers, you should take some course that I might not see them; since I can with so much ease answer them. For besides, that your Fathers *Reginaldus, Filiutius, &c.* have permitted it in the speculative, as hath been already said, and that thence the principle of *Escobar* does safely guid us, to the practise; I have this to adde; that divers Authors of yours have, *interminis*, permitted it: and among others Father *Herman*, in his publick Lectures; upon which he was by the kings order secur'd, in your house; for having taught, besides diverse other etroures, *That when he who disgraces us before persons of quality, continues to do so, after he had had notice given him to forbear, it is lawfull for us to kill him; not publickly indeed, for fear of scandal, but secretly,* SED CLAM.

I have told you already, of your Father *Amicus*; and you are not to learn, that his doctrine on this subject, was censured by the Univerfity of *Lovain*, in the year 1649. and yet, it is not two moneths since that your *F. du Bois* hath maintain'd at *Rouen*, that very censured doctrine of *Amicus*; and hath taught, *That it is lawfull for a Religious man to maintain the honour which he hath by his virtue acquired, even by killing him who would blast his reputation, etiam cum morte invasoris.* Which gave such a scandall to that City, that all the Pastors joyned together to caule him to be silenc'd, and to oblige him to retract his doctrine by Canonickall ways. The businesse is in the Bishops Court.

What have you now to say, Fathers? How will you presume to maintaine hereafter, *that no Jesuit was ever of opinion that it was lawfull to kill for ill language?* Or need we any thing else to convince you then the opinions which I have cited of your Fathers,

since they forbid not to kill speculatively, but onely in the practick, because of the inconvenience that would thereby happen to the State? For I ask you hereupon, Fathers, whether the maine businesse of our dispute be not to examine whether you have not subverted the law of God which forbids homicide? The question is not to know whether you have injured the State, but Religion. What advantage is it to you, in this kinde of dispute, to shew that you have had a tenderesse for the State, when at the same time you make it appeare that you have destroyed Religion, by affirming, as you do, p. 28. l. 3. *That the meaning of Reginaldus, upon the question of killing for opprobrious speeches, is, that a private man hath a right to use that kind of defence, considering it simply in it selfe.* I desire no more then this acknowledgement to confound you. A private man, say you, hath a right to make use of this defence; that is to say; to kill for opprobrious language, considering the thing in it self. And consequently, Fathers, the law of God which forbids killing, is destroyed, by this decision.

Nor does what you say afterward make any thing for you, that it is unlawfull and condemned, even by the Law of God, because of the murders and disorders which might thereupon happen in the State; and that men are obliged, in relation to God, to be tender of the welfare of the State; This is to fly out of the question. For, Fathers, there are two *Laws* to be observed; one, forbidding to kill, the other, forbidding to endamage the State. *Reginaldus* hath not haply broken that Law which forbids to prejudice the State; but hath infallibly violated that which forbids killing. Now all the matter in question is of this latter. Besides that your other Fathers who have permitted these murders in the practise, have destroyed both. To go yet a little higher. We are satisfied that you do sometimes forbid men to prejudice the State, and you affirme your design therein is to observe the law of God, obliging them

them to defend it. This may be true, though it be not certain; since you might do the same thing, meerly out of a fear of the Magistrates. Let us then examine from what principle this motion proceeds.

Were it not true, Fathers, did you really look upon God, and that the observation of his law, were the first and principall object of your resolutions, that this respect and reverence would constantly guid all your more important decisions; and would engage you upon all occasions to be tender of the concerns of *Religion*? But if, on the contrary, it be apparent, that you violate, in so many occurrences, the most sacred provisions that God hath made for men, when you have nothing to oppose but his Law; and that even in those emergencies wherein it is most concerned, you destroy that law of God, which forbids these actions, as criminall in themselves; and are not by any thing deterred from approving them in the practick, but by a fear of the Judges, do you not give us just cause to imagine, that it is not God you reflect on in that feare; and that, if in appearance you maintain his Law, in what relates to the obligation of not prejudicing the State, it is not out of any tenderneffe you have for his law, but to compasse your own ends; a method hath ever been observed by the most atheisticall *Politicians*?

How, Fathers, you will tell us, that there is a certain right to kill for opprobrious language, when a man reflects onely on the Law of God which forbids murder? And having thus violated the eternall law of God, you think to take away the scandall you had raised, and perswade us you are very respectful towards him, by adding that you forbid the practise of it upon certain considerations of State, and for fear of the Judges? Is not this rather to adde a new scandall to the other, not out of the respect you seem to have therein for the Judges; for that is not in I lay to your charge, and you are very pleasant

upon that string, pag. 29. I do not, I say, charge you with a fear of the Judges, but that you feare nothing but the Judges, and not the Iudge of Iudges? That is it I quarrell at, because it is to make God a milder enemy to crimes then men. Had you affirmed it lawfull to kill an evill speaker, according to men, but not according to God, it were more supportable; but that that which is too criminall to be suffered by men, should be innocent and just in the sight of God, who is justice it self, what does it but discover to all the world, that, (by this horrid confusion of things, so contrary to the spirit of the Saints,) you are grown impudent towards God, and are afraid of men? Had you been sincerely minded to condemn these *homicides*, you would not have taken away the commandment of God which forbids them: and if you durst have permitted them at first sight, you would have permitted them openly, notwithstanding the Lawes both of God and men. But as you would have them sensibly creep into permission, and surprise the magistrates, the Sentinells of publick safety, so have you gone subtilly to work by cleaving your maximes, and proposing on the one side, *that it is lawfull in the speculative to kill men for opprobrious speeches* (for you are permitted to examine things in speculation) and producing, on the other, this maxime independently from the other, *That what is lawfull in the speculative is also such in the practick*. For what concernment does the State seem to have in this generall and metaphysicall proposition? And so these two principles being, as not dangerous, separately received, the vigilance of the Magistrate is eluded, since there needs no more then to fasten these Maximes together, to draw them from this conclusion, which is that you would aim at, That it is allowable, in the practick, to kill onely for opprobrious speeches.

This indeed, Fathers, is one of the most subtile contrivances of your Politicks, to separate in your writings, the

the Maximes which you joyn together in your judgements. 'Twas so by pieces that you establish'd your doctrine of *Probability*, which I have often insisted on. And this generall principle being laid as a cornerstone, you separately advance such things, as being innocent in themselves, yet become horrid joyn'd to that pernicious principle: I shall onely instance in what you say, pag. 11. in your impostures, and which I am oblig'd to make some answer to, viz. *That many famous Divines are of opinion, that one may kill another for a box o'th' eare given.* Certain it is, Fathers, that if a person that did not maintain *Probability* had said it, there were nothing to be quarrell'd at, since it were onely to make a simple recitall that were not of any consideration. But for you, Fathers, and all those that maintain that dangerous doctrine, that whatsoever is approv'd by eminent Authors, is probable and safe in point of conscience, when you add thereto that many famous Authors are of opinion that it is lawfull to kill for a box o'th' ear, what do you but put filletto's into the hands of all Christians, to kill those shall offend them, assuring them that they may do it with safety of conscience; because they shall therein follow the opinions of so many grave Authors?

What horrid language is this, which, while it affirms that some Authors hold a damnable opinion, is at the same time a decision in favour of that damnable opinion, and authorises in conscience whatever it does but cite! It is understood, Fathers, to be the language of your Schdol. And it is a thing to be startled at, that you have the face and confidence to speak so loud, since it visibly discovers your judgement and is a plain demonstration that you hold this opinion, *that it is lawfull to kill for a box o'th' eare*, to be sure in point of conscience, as soon as you had told us, that many famous Authors maintain'd it.

You cannot shift it off, Fathers; no more then you can make your advantage of the passages of *Voss*



quez and Suarez, which you object to me ; wherein they condemn these murders which their Brethren approve. These testimonies severed from the rest of your doctrine might dazle their apprehensions, who are not sufficiently skilled therein. But we must joyn your principles and Maximes together. You say here that *Vasquez* does not permit these murders ; but what will you say on the other side , Fathers ? *The probability of one opinion, binders not the probability of another opinion contrary thereto.* And in another place, *That it is lawfull to follow the lesse probable, and lesse safe opinion, discarding the more probable and more safe opinion.* What may be inferred from all this summ'd up together, but that we have an absolute liberty of conscience to follow which we shall think good, of all these opposite opinions ? What's become, Fathers, of the fruit you were in hope to reap from these citations ? It's blasted to nothing, since there needs no more for your condemnation, then to draw up these Maximes into one body, which you, for your justification, suffer to straggle up and down. To what end therefore do you produce these passages of your Fathers, which I have not cited, to mitigate those which I have, since there is nothing common between them ? What priviledge does this give you to call me an *impostor* ? Have I affirmed that all your Fathers are in the same degree of degeneration ? Nay, have I not, on the contrary, made it appear, that your main design requires you should have some of all opinions, to be made use of, on all occasions ? To those who are inclinable to murder, you will recommend *Lessius* ; to those that are not, you will produce *Vasquez* ; that so none be dismiss'd, dissatisfied ; and without having of his side a grave Author. *Lessius* shall speak of Homicide like a Pagan, and haply, of alms somewhat like a Christian ; *Vasquez* shall speak of alms like a Pagan, and of murder like a Christian. But by the assistance of the Probability which *Vasquez* and

and *Lessius* joyntly maintain, and which renders all opinions common and indifferent, they will reciprocally lead one the other, their sentiments, and will be engaged to absolve those who shall have acted according to the opinions which either of them condemns. It is therefore this variety that augments your disorder. Uniformitie were much more tolerable, and there is nothing so contrary to the expresse rules of *Saint Ignatius* and your first *Generals* as this endless confusion of all sorts of opinions. I shall one day have some discourse for you about it; and it will be matter of astonishment, to see how you are fallen from the first spirit of your institution; and that your own *Generals* have foreseen, that the extravagance of your doctrine in point of *Morality*, might prove fatal, not onely to your Society but to the whole Church.

In the mean time, take it from me, you shall not make any advantage of the opinion of *Vasquez*. It were a miraculous thing, if among so many *Jesuits* as have written, there were not one or two that should affirm what all Christians acknowledge. There's no great reputation in maintaining that it is not lawfull to kill for a box o' th' ear, according to the Gospel; but it is an horrid shame to deny it. So that this contributes so little to your justification, that there's nothing makes more against you, since that having had amongst you such Doctors as have told you the truth, you have not remained in the truth, and have loved the darkness better then the light. For you have learned of *Vasquez*, That it is a *Pagan*, and not a *Christian* opinion, to affirme that a man may give a blow with a stick to him who had given him a box o' th' ear, That it is to destroy the Decalogue and the Gospel, to affirm that one man may kill another upon that account, and that the lewdest villaines that have any thing of man-kind in them acknowledge as much. And yet, contrarie to these truths, you have suffered *Lessius*, *Escobar*, and the rest, to decide, That all the prohibitions which God hath made against Homicide, hinder not but  
that

that a man may be killed for a box o'th' ear. To what end was it that that passage of *Vasquez* was brought in to confront the opinion of *Lessius*, unless it be to shew that *Lessius* is a *Pagan* and a *Villaine* according to *Vasquez*? and that is more then I durst have said. What conclusion then can we make hence, but that *Lessius* destroys the *Decalogue* and the *Gospel*? That at the last day *Vasquez* shall condemn *Lessius* upon that point, as *Lessius* shall condemn *Vasquez* upon another; and that all your Authors will rise up in judgement one against another, reciprocally to condemn one another, in their deplorable excesses against the law of JESUS CHRIST.

Let us then conclude, Fathers, that, (since your probability makes the good opinions of some of your Authors unserviceable to the Church, and advantageous onely to your selves in point of Policy,) all they do, is, by their contradictions, to discover the doubleness of your hearts; which you have clearly demonstrated by assuring us, of the one side, that *Vasquez* and *Suarez* are of contrary opinions upon the point of *Homicide*; and of the other, that many eminent Authors are for *Homicide*, so to put men into two severall wayes, by destroying the simplicity of the spirit of God; who hath a curse reserved for the double-hearted, and those that halt between two wayes. *Vae duplici corde, & ingredienti duobus viis.*

September 30. 1656.

## To the same.

### LETTER XIV.

#### ARGUMENT.

The case of Homicide further argued, by way parallel between the decisions of the Jesuits, and the principles of Nature and common sense. The same put into the ballance with the Politick provisions of Pagans, concerning Murther, and the Casuists found far short of Infidels and Idolaters in point of Morality. The value of a man's life according to Molina. A man that would take away an Apple from us, may be killed according to Lessius. Their decisions concerning Murther compared with the spirit of the Church, and the vast disproportion between them. The procedure of the civil Magistrate and that of the Jesuits in order to the taking away of mens lives considered. A parallel between the Kingdome of Christ and that of Satan, whereby is discovered under whose banners the Casuists fight.

#### REVEREND FATHERS,

**H**Ad I no more to do but to answer the three impostures which are yet behind upon the point of  
Homi.

*Homicide*, I should have no long discourse to make; for you should finde them refuted in few words: but thinking it a business of greater consequence to awaken the world with the horror of your opinions upon this subject, then to justifie the exactness of my citations; I shall be forced to bestow the greatest part of this Letter to refute your maximes, so to convince you, how far you have degenerated from the sentiments of the *Church*, nay indeed, from those of *Nature*. The permissions of killing which you grant on so many occasions sufficiently discover, that as to that point you have so far forgotten the Law of God, and put out the light of *Nature*, that it were but necessary you were reduced into the most simple principles of *Religion* and *common sense*. For what can be more natural then this sentiment, *That one private person hath no right over the life of another?* We are so far instructed of our selves, saith Saint Chrysostome, as that when God laid down the precept of not killing, he hath not added, that it is because *Homicide is an evil*; but because, sayes this Father, *that the Law supposes that men had already learned that truth of Nature*.

So that men have at all times been subject to this commandment: the Gospel hath confirmed that of the Law, and the Decalogue did only renew what men had received from God before the Law, in the person of *Noah*, of whom all men were to spring. For upon that restitution of the World, God said to this Patriarch: *And at the hand of man, even at the hands of a mans brother will I require the life of man. Who so sheddeth mans blood, by man shall his blood be shed; for in the image of God hath he made man.*

By this general prohibition are men destituted of all power over the lives of men. And God hath so far reserved it to himself, that, according to Christian Truth, opposite in this to the false Maximes of Paganisme, a man hath not indeed any power over his own life. But in regard that his providence thought fit to  
take

take some course to preserve the Societies of men, and to punish the wicked that should disturbe them, he hath himself established certain Laws, to deprive guilty persons of their lives: and so those murders, which, without his order, were attempts liable to punishment, become, by his order, commendable chastisements; which taken away, there is nothing but what is unjust therein. Thus much hath been excellently well represented by Saint *Augustin*, in his first book of the City of God, ch. 21. God himself, saith he, hath made certain exceptions in this general prohibition of killing, either by the Laws, which he hath established for the putting to death of guilty persons, or by the particular orders he hath sometimes given, to put to death some certain persons. So that when men kill in that case, it is not man that kills, but God, of whom man is only the instrument, as a sword in the hand of him that makes use of it. But these cases excepted, who ever kills is guilty of Homicide.

It is then out of all question, Fathers, that God only hath the power to take away life, and that nevertheless having established Laws to put the guilty to death, he hath made Kings and Republicks the Guardians of this power. And this is taught us by Saint *Paul*, when speaking of the right which supream Authorities have to put men to death, he derives it from heaven, saying, That they carry not the sword in vain, as being the Ministers of God to execute vengeance upon the evil doers.

But as they derive this power from God, so does he oblige them to exercise it as God himself would, that is to say, with justice, according to this saying of Saint *Paul* in the same place, For Magistrates are not to be feared for good works but for evil. Wilt thou then be without fear of the power? Do well; so shalt thou have the praise of the same. For they are the Ministers of God for good. And this restriction is so far from abating any thing of this power, that, on the contrary, it extremely heightens it, because it is to make it like that  
of



of God, who is impotent as to the doing of evil, and omnipotent as to the doing of good, as also to distinguish it from that of Devils, who are impotent as to the doing of good, and whose power is only employed in evil. There is only this difference between God and Sovereigns; that God being Justice and Wisdom it self, he may without any ceremonies put to death whom he pleases, and that when he pleases, and after what manner he pleases. For besides that he is the sovereign disposer of mens lives, he cannot take them away either without cause or cognizance, since he is as incapable of injustice, as of error. But Princes are not to proceed so; because they are not so the Ministers of God, but that they are still men and not Gods. They may be surprized by evil impressions; they may be exasperated by false suggestions; they may be transported by passion; and this is it hath engaged them to lay down certain humane provisions, and in their Dominions to establish Judges, to whom they have communicated that power, that so the authority which God hath invested them with, might not be employed but to the end for which they had received it.

You are then to conceive, Fathers, that to be exempted from the guilt of murder, it is requisite a man should act jointly, both by the authority of God, and according to the justice of God; and if these two conditions meet not together, one offends either by killing with his Authority, but without his justice; or by killing with his justice, but without his Authority. From the necessity of this union, it happens, according to Saint *Augustin*, that *he who without authority kills a guilty person becomes guilty himself, for this reason principally that he usurps an Authority which God had not given him*; and on the contrary, the Judges, who have this Authority, are nevertheless *homicides*, if they put to death an innocent person, contrary to the Laws they ought to have observed.

These,

These, Fathers, are the principles of publick safety and tranquillity, which have been received through all times and in all places, and upon which all Lawyers, as well sacred, as profane, have established their Laws; insomuch that even Pagans have made no exception to this rule, unless it so happened that there were no other way to avoid the loss of chastity or life, as conceiving, that, as Cicero saith, *the Laws themselves seemed to offer their assistance to those that are in such an extremity.*

But, this case excepted, which yet I have nothing to say to in this place, that there ever was any Law that permitted private persons to kill, or hath suffered it, as you do, to put off an affront and to avoid the loss of honour or estate, when a man is not at the same time in any danger of his life, is a thing, Fathers, which I maintain was never done even by Infidels. Nay, on the contrary, they have expressly forbidden it. It was one of the Laws of the 12. Tables at Rome, *That it was not lawful to kill a Thief in the day time, who did not defend himself by force of arms.* Which was no more then what had been before forbidden in Exodus 22. And the Law *Furem, ad Legem Corneliam*, taken out of Ulpian, forbids the killing of Thieves even in the night time, *if they put us not in danger of our lives.* See it in *e Cujacius.*

Tell us now, Fathers, by what authority you permit what both divine and humane Laws prohibit, and by what privilege *f Lessius* could say, *That it was, in Exodus prohibited to kill Thieves in the day time, who defend not themselves by force of arms, and they are punishable by the hand of justice that should kill in that manner.* And yet all this would not make a man guilty in point of conscience, when a man is not certain that he shall be able to recover what is taken from him, or that he doubt it, as *Sotus* saith: because a man is not obliged to put himself to the hazard of losing any thing to save a Thief? And all this

*e in dig. de Justin. et. jure, ad l. 3. § l. 2. c. p. mon. 66. & 72.*

is allowable even in Ecclesiasticks. What strange confidence is this! The Law of Moses punishes those that kill Thieves, when they do not attempt our lives, and the Law of the Gospel, according to you, shall absolve them? How, Fathers, is JESUS CHRIST come to destroy the Law, and not to fulfil it? The Judges, saith Lessius, would punish those that should kill upon such an occasion, and yet a man were not guilty in point of conscience. Is it that the Morality of JESUS CHRIST is more cruel, and less an enemy to murder, then that of pagans, out of which the Judges have taken those civil Laws that condemn it? Do Christians make a greater account of the things of this world, or less of mens lives, then Idolaters and Infidels have done! What ground do you take for this Fathers? Not any express Law either of God or men; but only this extravagant way of discourse. The Law, you say, permit a man to defend himself against Thieves, and to oppose force with force. Now this defense once permitted, murder must also be thought permitted, *just that without it it were many times impossible for a man to defend himself.*

it is false, Fathers, this defence being permitted, that Murder is also permitted. 'Tis this cruel way of defending ones self is the spring of all your Errors, and which is called by the faculty of Lovain, A MURDERING DEFENCE, *Defensio Occisiva*, in the censure of the Doctrin of your F. Amicus, upon Homicide. I therefore maintain against you, that there is so great a difference, according to the Laws, between killing and defending ones self, that even in the same occasions, wherein Defence is allowed, Murder is forbidden, when a man is in no danger of life. Take it, Fathers, out of Cujacius, in the same place: *It is lawful to thrust him back who comes to possess himself of what is ours; BUT IT IS NOT LAWFUL TO KILL HIM.* And further, *If any one come to sick us and not to kill us, it is indeed lawful to put him back, BUT IT IS NOT LAWFUL TO KILL HIM.*

Whence

Whence then do you derive the priviledge to affirm, *Molina, Reginaldus, Filiutius, Escobar, Lessius*, and others do, *That it is lawful to kill him that comes to rob us*; and elsewhere, *it is lawful to kill him that comes to affront us*, according to the judgement of all *Ca- nists*, *ex sententia omnium*, as *Lessius* saith, num. 74? By what authority do you who are but private men, communicate this power to other private men, nay, to religious men? And how dare you presume to strip this right of life and death, which belongs essentially only to God, and is the most glorious character of a supream power? This you should have answered; and you think you have done us abundance of right, by saying simply in your 13. Imposture, *That the valuable consideration for which Molina permits a man to kill a thief who runs away without doing us any violence, is not so small as I said it was; & that it is requisite it should be greater then of six Duckets*. What pitiful stuffe is this, Fathers, where would you determine it? At 15. or 16. Duckets? I shall have the same reproach for you. At least you cannot assert it should exceed the value of a horse; for *g Lessius*, clearly decides; *that it is lawful to kill a Thief that is run away with a horse of ours*. But I tell you once more, that, according to *Molina*, this value is determined at 6. duckets, as I have cited him: and if you will not agree to it, put it to such Umpirage as you cannot but stand to. I chose to that end your Father *h Reginaldus*, who explaining that very place of *Molina*, declares, *that Molina there DETERMINES the value for which it is not lawful to kill, at 3. or 4. or 5. duckets*. And so Fathers, I shall not have only *Molina* but also *Reginaldus* on my side.

I shall finde no harder task to refute your 14. imposture touching the permission to kill a Thief who would rob us of a Crown according to *Molina*. This is so clear, that *i Escobar* shall be my witness

*g l. 2. c. 9. n. 74. h l. 21. num. 68. i 17. l. 1. ex. 7. num. 44.*

for

for it, *Molina*, saith he, doth regularly determine the value for which a man may be killed, at a Crown. And all you have to lay to my charge, in the 14. imposture, is, that I have suppressed the last words of that passage, viz. that men ought to observe herein the moderation of a just defence. Why do you not also quarrel at *Escobar* for not having expressed them? But how pitifully subtle you are? You think men understand not what it is, according to you, for a man to defend himself. Do we not know that it is to make use of a murdering defence? You would perswade us that *Molina's* meaning in it is, that when a man is in danger of his life by keeping his crown; then he may kill, since it is in his own defence. Were this true, Fathers, why should *Molina* say in the same place; *That in that, be it contrary to Carrerius and Bald. who permit killing in ones own defence?* Take it therefore from me, that he simply means, that, if a man can keep his crown without killing the thief, he ought not to kill him; but that if he cannot secure it but by killing him, though he run go hazzard in point of life, as in case the Thief have no arms, it is lawful to arm against him and to kill him, to secure the crown; and that so doing, a man does not, according to him, exceed the moderation of a just defence. And that it is clearly so, let him explain himself, k *A man may be said not to exceed the moderation of a just defence, though he take arms against those that have not any; or have the advantage of them in the goodness of the arms. I know there want not those who are of a contrary opinion: but I approve not their opinion, not even in the exterior tribunal.*

Thus, Fathers, have I made it apparent, that your Authors permit killing for the defence of a mans estate and his honour, though he be not in the least danger of life. From this principle do they authorise Duels, as I have discovered by so many passages, to which

k 1am. 4. 11. 3. d. 11. n. 5.

you

you have made no answer at all. You meddle not in  
 your writings, but with one single passage of your F.  
*Lay-man* who permits it, in case a man were otherwise in  
 danger to lose his fortune or his reputation: and say, that I  
 have suppressed what he addes, that *that happens very sel-*  
*dom*. O how I admire you Fathers; these indeed are  
 excellent impostures that you charge me with! It is  
 indeed a question, to know whether this case happen to  
 seldom? But what we have under consideration is whe-  
 ther it be lawfull to fight a duell in such a case. These  
 are two different questions. *Lay-man*, in the quality of  
 a Casuist is to judge whether duelling be lawfull, and  
 he declares for the affirmative. We can without him, be  
 our own judges, whether that case happen seldom, and  
 shall tell him, that it is *very ordinary*. And if you will  
 take your good friend *I Diana's* word for it, he will tell  
 you it is *very frequent*. But whether it happen seldom or  
 not, and that *Lay-man* follow therein *Navarrus*, as you  
 will needs have us believe, is it not an abominable thing,  
 that he should consent to that opinion; that to preserve  
 an uncertain reputation, it is lawfull in point of Con-  
 science to accept a challenge; contrary to the Acts and  
 Edicts of all Christian States; and against all the Canons  
 of the Church; though you have not, to authorise all  
 these diabolical Maximes, either Lawes, or Canons,  
 or authorities of Scripture or Fathers; or the example  
 of any one Saint; but onely this impious ratiocina-  
 tion; *Honour is more precious then life; But it is law-*  
*full for one man to kill another in defence of his life; it is*  
*therefore lawfull to kill in defence of a mans honour?* How,  
 Fathers, because mankind is so degenerated, as to love  
 his counterfeited honour more then the lives which God  
 hath given them to serve him in, it shall be lawfull for  
 them to murder one another, to preserve it? That is it  
 which is the most horrid of all, that men do love that  
 honour, beyond their lives. And yet this contagious itch  
 of honour, which were enough to soyle the best and

1. Part. 5. tr. 15. Misc. 2. Resol 99.

holiest



holiest actions, if they were referred to that end, shall have the faculty to justify the most criminal; because they are referred to that end? What confusion is this, Fathers, and who sees not what excesses may be the issue of it?

For it is apparent, that it will be stretched to killing for the most inconsiderable things, when it stands upon a mans honour to preserve them; nay, I tell you so far as to kill for an apple. You would raise against me, fathers, and would say that I draw malicious consequences from your doctrine, were I not supported by the authority of grave Lessius, who, num. 68. speaks thus. *It is not lawfull for one man to kill another to preserve a thing of little value, as for a businesse of a crown, OR FOR AN APPLE, AUT PRO POMO, in case it were a great dishonour to him to lose it: For in such a case a man may recover it, nay if need be, to that end, kill the person that hath it; Et si opus, occidere: because this is not so much to defend one's goods, as ones honour. This is cleare enough, Fathers; And to conclude your doctrine with a maxime that comprehends all the rest, take this of your Father Hereau, who had it out of Lessius; The right of defending ones selfe extends to what ever is necessary to secure us from whatsoever may be of injury.*

What strange consequences are there lodged in this inhumane principle! How is all the world obliged to oppose it; and above all, those that have any relation to the publick. It is not onely the generall interest that engages them thereto, but also their own private interest, since your Casuists, cited in my Letters, extend their permissions to kill, even to them. Thus, the factious who fear punishment for their attempts which yet never seem unjust to them, easily perswaded that they are oppressed by violence, will presently believe that the right of defending ones self extends to whatsoever is necessary to secure a man from all injury. They will never be troubled with that remorse of Conscience, which smothers so many crimes as soon as they are

are brought forth, and will make it their onely business to overcome the external obstacles that lye in their way.

I shall say nothing of them here, Fathers, no more of the murders you have permitted, which are more abominable and of greater concernment to the State then all those whereof *Lessius* treats so openly in the 4. and<sup>th</sup> 10. *doubts*, and not onely he but a many more of your Authors. It were to be wished, that these horrid maxims had never come out of hell, and that the Devil, who is the first Author of them, had never seduced men so far devoted to him, as to publish them among Christians.

From all I have said hitherto, it may be easily judged that a vast contrariety there is between your degenerate opinions, and the rigour of civil and Pagan Laws. What will they be when compared to the Ecclesiastical laws, which must be incomparably much more holy: since it is the Church that onely knows and possesses true holiness? With much more reason, hath this chaste house of the Son of God, who in imitation of her Redeemer can well shed her own blood for others, and not that of others for her self, a particular horror for Murder, such as is proportionable to the particular illumination God hath honoured her with. She considers men, not onely as men, but as the images of that God whom she adores. She hath for every one of them an holy respect, which makes them all venerable, as redeemed by an infinite price, to be made the Temples of the living God. Accordingly she looks on the death of a man killed without the order of God, not onely a Murder, but as Sacrilege also; depriving her of one of her members; since that whether he be one of the faithfull or not, she ever considers him as either actually being one of her members, or in a capacity to be such.

For, Fathers, since God became man for the salvation of men, their condition is so considerable to the Church,

Church, that she hath ever punished Homicide, where by they are destroyed, as one of the greatest crimes can be committed against God. I will give you some instances of it, not with any thoughts that all those severities ought to be continued; I know the Church is at liberty to dispose several wayes of that exterior discipline, but onely to shew you, what her unchangeable spirit is as to this particular. For the penances she enjoyns for murder may be different according to the diversity of times; but the horror she hath for it no vicissitude of time can ever change.

The Church, for a long time would not be reconciled, till the approaches of death, to those who were guilty of voluntary murder, such as are those which you permit. The famous Council of *Ancyra* condemns them to penance during life; and the Church hath since thought her self very indulgent towards them by redoubling that time to a great number of years. But the more to deter Christians from voluntary murders, she hath most severely punished even those that happened by chance and imprudence, as may be seen in *Saint Basil*, *Saint Gregory Nyssenus*, in the Decretals of *Pope Zachary* and *Alexander II.* The Canons cited by *Isaac Bishop of Langres*, t. 2. c. 13. ordaine seven years penance for one that kills another in his own defence. And we find *Saint Hildebert Bishop of Mans* answering *Toss de Chartres*, That he had reason to suspend a Priest for his life, who, with a Stone, had killed a Thief in his own defence.

Be not then so confident as to affirm your decisions to be conformable to the spirit and Canons of the Church. We desire you to produce any one among those that gives permission to kill for the preservation of ones goods onely: for I speak not of those occasions wherein a man is also to endeavour the safety of his life; SE SU A QUE LIBERANDO. Your own Authors acknowledge that there are not any such; as among others,

others, your Father in *Amicus*, *There is not*, saith he, *any divine or humane Law, which expressly permits the killing of a Thief who stands not upon his own defence.* And that is it which you expressly do permit. We desire you to shew any Canon that permits killing for honour, *à l'œil* ear, for an affront, for opprobrious language: We desire you to alledge any that permits the killing of *Witnesses, Judges and Magistrates*, what justice soever we may expect from them. The spirit of the Church is absolutely contrary to these seditious Maxims; which open so wide a gap to all iniquities; whereto the populace is so naturally inclined. She hath ever taught her Children, that they ought not to return evil for evil; that a man should smother his indignation; not resist violence; render to every one what is due to him, honour, tribute, submission: to obey Magistrates and Superiours, though unjust, because we ought alwayes to regard in them the power of God, who hath set them over us. She forbids men, more expressly then the Civil Laws do, to be their own carvers in point of justice; and it is by her spirit that Christian Kings do it not themselves, even in crimes of Treason, of the highest nature, but put the criminals into the hands of the Judges, that so they might be punished according to the Laws, and proceedings of justice; which are so far contrary to your charge, that the opposition there is between them, cannot but make you blush. For since this discourse engages me so far, I shall intreat you to consider well this comparison between the wayes whereby a man may kill his enemies, according to you, and those observed by the Judges in putting condemned persons to death.

It is granted by all the world, Fathers, that private men are never permitted to demand the death of any one: and that though a man should ruine us, lame us, set our houses on fire, kill our parents, and besides all

Tom. 5. Disp. 36. Num. 136.

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this,

this, were resolved to assassinate us, and to ruine our reputation, the Magistrate would not in justice hearken to the demand we should make for his death. So that there was a necessity of appointing publick persons who should demand it, on the behalf of the King; or indeed rather of God. What think you Fathers, was it for terror and formality that Christian Judges took this course? Or did they not do so, to make the Civil Laws consonant to those of the Gospel, that so the external execution of Justice, should not be contrary to the internal sentiments which Christians ought to have? It is easily seen how far these first proceedings of Justice confound you; but what is yet to come will certainly crush you to the ground.

Suppose then, Fathers, that those publick persons demand the death of him who hath committed all these crimes, what will be done? Will they presently stick a dagger in his breast? No, Fathers, a mans life is of greater consequence; men proceed with more tenderness; it is a thing lies not at the devotion of all sorts of persons, but is to be disposed of onely by Judges, of whose integrity and abilities there is sufficient experience. And do you think that one is enough to condemn a man to death? No, Fathers, there must be at least seven. Of these seven there must not be any one that hath been injured by the person indicted, lest his judgment should by passion be changed or corrupted. And you know, Fathers, that to the end, their spirits may be the more purified, it is observed to this day that the morning is appointed for these employments. So great caution is there used to prepare them for so great an action, as wherein they are the Lieutenants and Ministers of God, not to condemn any but such as he condemns himself.

And that they may act as faithfull dispensers of that divine power of taking away mens lives, they are strictly to judge according to the depositions of Witnesses, and according to all the other formalities they are to observe;

serve ; All which done, they cannot in conscience pronounce sentence but according to the Laws, nor judge any worthy of death, but such as the Law commands. And then, Fathers, if the order of God obliges them to proceed to execution upon the bodies of these wretches, the same order of God doth also oblige them to be carefull of their sinfull souls ; and it is because they are sinfull, that they are obliged, to be the more carefull of them : so that they are not turned over to execution, till such time as they have had the means to provide for their Consciences ; All this seems to speak abundance of purity and innocence, and yet the Church hath such an aversion to blood, that she holds those acceptable to serve at her altars who had been employ'd about any execution of the sentence of death, though attended with all these so religious circumstances : whence it is not hard to conceive what Idea the Church hath of Homicide.

Thus you see, Fathers, how mens lives are disposed according to *justice* ; let us now see how *you* dispose of them. In your new laws, there is but one Judge ; and that Judge is himself the party injured. He is at the same time Judge, party, and executioner. He demands, of himself, the death of his enemy ; he condemns him, immediately executes him, and without any regard, either of the body or soul of his Brother, he kills and punishes him for whom JESUS CHRIST dyed, all this without a box o' th' ear, or an opprobrious or affrontive speech, or some offence of the like nature ; for which a Judge, who is invested with lawfull authority, should be guilty himself, should he condemn those that had committed them ; because the Laws are far from condemning them. And in a word, to make your excesses full weight, a man contracts neither sin nor irregularity when he kills in that manner, without authority, and contrary to the Laws, though he be a religious man ; or a Priest. Where are we, Fathers ? Are they religious men and Priests that speak after this rate ? Are



they Christians ? Are they Turks ? Are they men ? Are they Devils ? And are these the *Mysteries revealed by the Lambe to those of his Society* ; or abominations suggested by the Dragon into those that follow his party ?

For in a word, Fathers, what would you have men take you to be, children of the Gospel, or enemies to the Gospel ? you must needs be of the one or the other, there is no mean ; *He that is not with Jesus Christ is against him.* This dichotomy of mankind comprehends all : There are two peoples, and two worlds scattered over the face of the earth, according to Saint *Augustine* ; the world of the children of God, which makes up a body whereof Jesus Christ is head and King ; and the world that is at enmity with God, whereof the Devil is head and King. For this reason is Jesus Christ called the King and God of the world, because he hath every where subjects and adorers ; and the Devil is also called in scripture the Prince of this world, and the God of this age, because he hath every where creatures and Captives. Jesus Christ hath given the Church, which is his Empire, such Lawes as he according to his eternall wisdom thought fit, and the Devil hath given the world, which is his kingdom, the Lawes he would have observed therein. Jesus Christ hath placed honour in suffering, the Devil in not suffering. Jesus Christ hath bidden those who receive a blow on one cheek, to turn the other also ; and the Devil bids those to whom a blow is to be given, kill such as would do them that injury. Jesus Christ declares those blessed who partake with him in his ignominy ; and the devil declares these cursed, that are in ignominy. Jesus Christ sayes, wo unto you, when men speak good things of you ; and the devil sayes, wo unto those, of whom the world speaks not with esteem.

Consider now, Fathers, whether of the two Kingdomes you are of. You have heard the language of the City of Peace, which is called the mysticall Jerusalem ; and

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and you have also heard the language of the City of Dis-  
cord, called by the Scripture *Spirituall Sodom*; which  
of these two languages do you understand? which do  
you speak? Those that belong to Jesus Christ have the  
same sentiments with *Jesus Christ*; as *Saint Paul* saith;  
and those who are the children of the Devil, *ex patre*  
*diabolo*, who was a murderer from the beginning, pra-  
ctise the maxims of the Devil; according to the words  
of Jesus Christ. Let us then heare the language of  
your School, and ask your Authors; when a man smites  
you on the cheek, should we endure it, or kill him, that  
should give it; or is it lawfull to kill him to avoid the  
 affront? It is lawfull, as *Lessius*, *Molina*, *Escobar*, *Regi-*  
*naldus*, *Filintius*, *Baldellus*, and other *Jesuits* affirm, to  
kill him, who would give us a box on the eare. Is this the  
language of *Jesus Christ*?

Your answer again to this; were a man dishonoura-  
ble for suffering a box on the eare till such time as he  
had killed him that had given it? Is it not certain, sayes  
*Escobar*, that while a man suffers him to live, of whom  
he hath received a box on the eare, he remains without  
honour. Very right, Fathers, without that honour  
which the Devil hath derived out of his own proud  
spirit, into that of his proud children. 'Tis this hon-  
our which hath ever been the Idol of men possessed by  
the spirit of the world. Tis to preserve this glory, where-  
of the evil spirit is the true disposer, that they sacrifice  
their lives, by Duells, which they are so ready to ac-  
cept; their honour, by the infamy of the punishments  
they lie subject to; and their eternall happinesse, by the  
hazard of damnation which they run, and which by the  
ecclesiasticall Canons deprives them of Christian buri-  
all. We are therefore to give God the praise, that he  
hath illuminated the Kings mind with purer lights then  
those of your Theologie. His so severe Edicts upon this  
occasion have not made the fighting of Duels a crime,  
they onely punish the crime which is inseparable from  
it. The fear of the rigour of his justice hath deterred

those whom the fear of Gods justice hath not; and his piety perswades him, that the Honour of Christianity consists in the observation of the commandments of God, and the rules of Christianity, and not in the chimera of honour, which you pretend, as frivolous as it is, to be a justifiable excuse for Murthers. Thus are your murdering decisions detestable to all the world, and it were your better course to change your judgement, if not out of considerations of Religion, out of those of policy. Prevent, Fathers, by a voluntary recantation of these inhumane opinions, the lewd consequences which may follow them, and for which you onely must be accountable. And to be the more struck with the horreur of *homicide*, remember, that the first crime of corrupted mankind was murder committed on the person of the first just man; that the greatest crime of men was a murder, committed on the person of him, that is head of all the just, and that *Homicide* is the onely crime that at the same time destroys the State, the Church, Nature, and Piety.

Octob. 23.

1655.

Reverend Fathers,

I have seen the Answer of your Apologist, to the thirteenth LETTER. It is such that if he makes no better to this, which solves the greatest part of his difficulties; it will require no rejoinder. I pity his weakness to see him digresse ever and anon from the businesse in hand, to wantonise in calumnies and reproches against both living

and dead. But to gain credit to the Notes you furnish him withall, you should not have been so dis-ingenuous, as to have denyed publicly, a thing so notorious, as the box o' th' eare at Compiègne. It is most certain, Fathers, from the acknowledgement of the party injured, that he received upon his cheek a blow, from the hand of a Jesuit; and all that your Friends could do, was to bring it into question, whether it were given with the palme, or the back of the hand, and then to sift the question whether a blow, with the back of the hand, upon the cheek, might be call'd a box o' th' eare or not; I know not to whom it belongs to decide it, but am in the interim perswaded that it is at least a probable box o' th' eare. So far I am safe at point of Conscience.

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### LETTER XV.

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#### ARGUMENT.

The grand mystery of Jesuitisme in point of Imposture grounded on their doctrine concerning Calumny. Detraction not so much as a veniall sinne. The story of Father Quiroga a Germane Capuchin, upon the first eruption of that doctrine in the Emperour's Court, and the edifying consequences thereof. F. Brisacier censur'd for Calumny by the Arch-bishop of Paris. F. Crasset silenced at Orleans for the same. The difference, between Monsieur Puy and F. Alby a Jesuit compos'd, to the great reputation of the Society. F. Bauny's celebrated *Maxime* concerning the next occasions of sinning objected to the Jesuits; they vindicate him two severall wayes, viz. by imposture and impiety. The same F. Bauny's opinion concerning Absolution vindicated the same way. A Jesuiticall trick of imposing writings upon their Adversaries, and quoting pieces that never were extant. A short way to answer all Jesu.

Jesuiticall calumnies, found out by F. Valerian, consisting onely of these two words, **MENTIRI IMPVDENTISSIME**, and may serve for an antidote against all the indeterminate reproaches of that Antichristian Society.

### REVEREND FATHERS,

Since your impostures, like Hydra's, increase daily, and that they are your offensive armes, to persecute with so much cruelty all godly persons that any way oppose your Errours, I conceive my self oblig'd as well for their interest, as that of the Church, to unravel a certain mystery in your proceedings, which I have long since promised; that it may be discovered, even out of your own Maximes, what credit men should give your accusations and your reproaches.

I know, that those who are not sufficiently acquainted with you, are in a great irresolution what to think of these things, as finding themselves in an inevitable necessity of either believing the incredible crimes, where-with you charge your Enemies, or taking you for Impostors; which also seems a thing incredible to them on the other side. How, say they, if these things were not so, would Religious men publish them, and would they so far bely their consciences as to damn themselves by these calumnies? Thus do they discourse with themselves; and to the evident proofs, whereby your falsifications are destroyed, crossing the opinion they have of your sincerity, they are in suspence between the clearness of the Truth, which they cannot deny, and the observation of charity which they are afraid to make a breach of. So that as the onely thing that hinders them from shaking off your opprobrious language is the esteem they have for you; so when they shall be once satisfied, that you are far from that Idea



of Calumny, which they imagine you have, and that you think to work out your salvation by reviling your enemies, it is out of all question, the weight of truth will so fix their faith, as that they shall no longer credit your impostures. This, Fathers, shall be the design and subject of this Letter. I shall not onely think it sufficient to discover that your writings are fraught with nothing but calumnies; but go a little further with you. It is impossible a man may tell things that are false, believing them to be true; but the character of a Liar implies the intention of lying. I shall therefore make it appear, Fathers, that it is your intention to lie and calumniate, and that it is done wittingly and with design, that you charge your enemies with those crimes whereof you know them to be innocent, because you think it may be done without falling from the state of Grace. And though you are as well acquainted as I am with this point of your Morality, yet shall I still insist upon it, that none may doubt of it, when they see me addresse my self to you, so to maintain it to your faces, that you shall not have the confidence to deny it, but you must, by such disacknowledgment, confirm my objections against you for it. It is so notorious a doctrine in your Schools, that you have maintain'd it, not onely in your books, but also in your publick Theses, which certainly is the height of confidence; as among others in your Theses of *Louvain*, of the year 1645 in these termes, *It is onely a veniall sin to calumniate, and impose false crimes, to ruine their credit who speak ill of us: Quidni non nisi veniale sit, detrahentis auctoritatem, tibi noxi- am, falso crimine elidere?* And this doctrine is so much in vogue among you, that you treat him as an ignorant and temerarious person, who presumes any way to oppose it.

This hath been, not long since, the sad fate of Father *Quiroga* a German *Capuchin*, when he endeavoured to oppose it. For your Father *Dicafealus* presently takes him up; and in that dispute speaks of him

him in these termes, *a A certain grave Religious man, well-bos'd and deep-conv'd, cucullatus, gymnipoda, whom I name not, was so rash as to cry down this opinion, among a sort of women, and ignorant people, and to affirm, that it was pernicious and scandalous, prejudiciall to good manners, contrary to the quiet and tranquillity of States, and Societies, and in a word, contrary, not onely to all Catholick Doctors, but also to all those that might be Catholicks. But I have maintained against him, and do still maintain, that Calumny when it is used against a Calumniator, though grounded on absolute falsities, is not, for that, any mortall sin, either against Justice or Charity. And to prove it, I have brought a cloud of our Fathers to witnesse it; and whole Universities consisting of them, all whom I have consulted, and among others, the Reverend Father Iohann Gaus, Confessor to the Emperor; the Reverend Father Daniel Bastele, Confessor to the Arch-Duke Leopold; Father Henry, sometime Preceptor to those two Princes; all the the publick and ordinary Professors of the University of Vienna, (consisting wholly of Iesuits) all the Professors of the University of Gratz, (a place absolutely Iesuiticall) all the Professors of the University of Prague, (whereof the Iesuits are Masters) of all whom I have in my custody the approbations of my opinion, written and signed with their own hands; Besides that, I have on my side Father Pennalossa, a Jesuit, Preacher to the Emperor and the King of Spain, Father Pilliceroli, a Jesuit, and a many others, who had accounted this opinion probable before any dispute between us.*

You see hence, Fathers, there are few opinions you have made it so much your businesse to establish as this, as there were not many whereof you stood so much in need. Insomuch that you have accordingly authorised it so far, that the Casuists quote it as an infallible principle. That it is not any mortall sin, to caluminate falsely, to preserve ones honor, is no doubt, a probable opinion; saies Dr. Caramuel. For it is maintained by above twenty grave Do-

*Errors, by Gasper Hurtado, and Dicastillus, Jesuits, &c. so that if this doctrine were not probable, there were hardly any such, in all the body of Divinity.*

What abominable Divinity is this, which is so corrupt in all its main heads, that if it be not probable and safe in point of Conscience, that a man may calumniate where there is no crime, to preserve his honour, there is hardly any of all its decisions that is such? How probable is it, Fathers, that those who maintain this principle, should not sometimes put it in practise? The degenerate inclination of men is apt enough of itself to bend them that way, and that so violently, that it must needs break out with all its naturall impetuosity, when the obstacle of Conscience is once taken away. Would you have an instance of it? Caramuel furnishes you in the same place. *This maxime*, saith he, *of Father Dicastillus the Jesuit, concerning Calumny having been, by a Countess of Germany, taught the Empress's Daughters, the confidence they thence took that it was no sin, at most but veniall, to scatter calumnies up and down, bred in a few dayes so many, together with so much opprobrious language, and such a number of false reports, that it put the whole Court into alarm and combustion. For it is not hard to imagine what use they might make of it; so that to appease this tumult, they were forced to send for a Religious Capuchin, a man of an exemplary life, named Father Quiroga, (twas this that Dicastillus quarrell'd with him so much for) who came and made it appear to them, that that Maxime was a most pernicious one; especially among women, and he took a particular care to oblige the Empress absolutely to abolish the use of it.*

There is indeed, no reason a man should so much wonder at the lewd consequences of this doctrine. It were, on the contrary, a miracle it should not produce this looseness. Self love is ever prone enough to persuade us, that when ever any thing is laid to our charge, it is unjustly; much more may it you, Fathers, whom  
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vanity hath so strangely blinded, as that you would make the world believe in all your writings, that to blast the honour of your Society is to derogate from that of the Church. And thus, Fathers, were there some reason to think it strange you should not put this *Maxime* in practise. For we must no longer affirme that of you, which some have done that know you not: *How! would they caluminate their Enemies, when, they cannot do it without endangering their Salvation?* But we must on the contrary say thus; How would they let slip the advantage of discrediting their enemies, when they may do it without hazarding their Salvation? Be it therefore no longer a miracle to find the Jesuits Detractors; they are such with safety of conscience; and nothing can hinder them from being so; since that by the credit they have in the world they may caluminate without any fear of being accountable to the justice of men; and that by the prerogatives they assume to themselves in cases of conscience, they have established such *Maximes*, as that they may do it without any fear of the justice of God.

This, this, Fathers, is the source whence spring so many horrid impostures. This is the treasury whence your Father *Brisacier* was so well furnish'd, as to scatter so many, that they drew upon him the censure of the late Arch-Bishop of *Paris*. This it was that engag'd your Father *d'Anjou*, to discredit, even in the Pulpit, in the Church of *S. Benediſt*, on the 8. of *March* 1655. those persons of quality, who receiv'd the charity for the poor of *Picardy*, and *Champagne*, whereto they contributed so much themselves; and with an horrid falsity, (such as might well damme up those charities, were there any credit to be given to your impostures) to affirm, *That he knew of a certainty, that those persons had converted the money to other uses, to be employed against the Church, and against the State.* Which gave the Pastor of the Parish, who is a Doctor of *Sorbonne*, occasion to preach the next day, meerly to refute those calumnies.

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'Tis by the same principle, that your Father Crasset hath preach'd so many impostures in *Orleans*, that the Lord Bishop of that place thought himself oblig'd to suspend him is a publick Impostor by his Mandate of September 9. wherein he declares, *That he forbids Brother John Crasset, of the Society of Jesus, to preach in his Diocese, and all his people to hear him, under pain of being guilty of a mortall disobedience, for that he hath been informed that the said Crasset had made a discourse in the pulpit full of falshood and calumnies against the Ecclesiasticks of that City, falsely and maliciously charging them, that they maintained hereticall and impious propositions; as, That it is impossible to keep the commandments of God; That a man can never resist interior grace; and that IESUS CHRIST died not for all man, and other the like condemn'd by Innocent X.* For this, Fathers, is your ordinary imposture; and the first which you lay to their charge, whom it concerns you should be disgraced. And though it be as impossible for you to prove it against any, as for your Father Crasset against those Ecclesiasticks of *Orleans*; yet are not your Consciences in the least disturbance; because you believe this manner of reviling those who meddle with you, to be so certainly allowable, that you make not the least difficulty to declare it publicly, and in sight of a whole City.

Of this there is a remarkable instance in the difference happened between you and Monsieur *Puy* Pastor of *S. Nicier* at *Lyons*; and since this story perfectly discovers your spirit, I shall the rather insist upon the principall circumstances of it. You know, Fathers, that in the year 1649. M. *Puy* translated into French an excellent book, written by another Capuchin, Concerning the duty of Christians, towards their Parishes; against those by whom they are diverted from them, without using the least invective, or reflecting on any particular Religious man, or Order. Your Fathers nevertheless took this as directed to them; and forgetting

the respect they might have had for an ancient pastor, a Judge in the Primacy of France, and highly esteemed by the whole City, your Father *Alby* writ a bloody book against him; which you sold your selves in your own Church upon Assumption day; wherein he charged him, with diverse things; and among others, that he was become scandalous by his galantries; that he lay under the suspicion of impiety, of being an Heretic, an excommunicated person; and in a word, deserved to be cast into the fire. To this *M. Puy* answers; and father *Alby*, by a second book, maintained his former accusations. Is it not clear then, Fathers, that either you are Calumniators; or that you really believed all that to be true of that venerable Priest; and consequently, that it was but requisite you saw him cleansed of his errors, ere you thought him worthy to be received into your friendship? Take then what passed at the composure, made of this businesse, before a great number of the most considerable persons of the City, whose names we have put at the bottome of the page, as they were set to the instrument made here-upon Sept. 25. 1650. In the presence of so many people *M. Puy* did onely declare, That what he had written was not any way directed to the Jesuits; that

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\* Monsieur de Ville, Vicar generall to the Card. of Lyon. M. Scarron, Canon and Pastor of Saint Paul's; Monsieur Margat; M. M. Bauand, Seve, Aubert, and Durain, Canons of Saint Nicier. M. du Gué President of the Treasurers of France; M. Groslier, provost of Merchants; M. de Flechere, President and Lieutenant Generall. M. M. de Boisat, de Saint Romain, and de Baroly, Gent. M. Bourgeois the Kings chief Advocate in the Treasurers Court of France. M. de Cotton, Father and Son; M. Boniel: who all signed the Originall Declaration with *M. Puy* and Father *Alby*.



he had spoken in generall against those who cause the faithfull to straggle from their own parishes, without any the least thought of meddling therein with the Society, and that on the contrary, he had a very affectionate esteeme for it. These words recovered him out of his Apostacy, his scandall, and his excommunication, without any retractation or absolution. Whereupon Father Alby directed these words to him, Sir, The belief I was in that your quarrell was against the Society whereof I have the honour to be a member, obliged me to take pen in hand to answer it; and I thought the manner of my proceeding lawfull and justifiable. But coming to a better understanding of your Intention, I am now to declare to you, **THAT THERE IS NOT ANY THING** that might hinder me from esteeming you a man of a very illuminated judgement, of sound Learning and **ORTHODOX**, as to Manners, **UNBLAMABLE**, and, in a word, a worthy Pastor of your Church. This is a Declaration I make with joy, and which I entreat these Gentlemen to remember.

No question but they do remember it, Fathers, with this into the bargain, that people were more scandalized at the reconciliation then they were at the Difference. For who cannot but admire this discourse of Father Alby? He does not tell you he hath made any recantation, as the effect of any change in the manners and doctrine of M. Puy, but onely that understanding his intention not to have been to meddle with your Society, there is not any thing hinders, but that he may account him a good Catholick. He did not therefore really believe him a Heretick: And yet, after he had, contrary to his knowledge, charged him with it, he doth not acknowledge his default, nay, on the contrary, affirms, that he believeth the manner of his proceeding lawfull and allowable.

What is your design, Fathers, thus publickly to discover, that you measure not mens faith, and vertues, but according to their intentions toward your Society?

How

How could you avoid a feare of being accounted, (and that by your own acknowledgement,) Impostors and hypocrites? How, Fathers, shall the same man, not discovering the least change in point of life, but nevertheless you believe him satisfied or dissatisfied with your Society, be pious or impious, unblameable, or excommunicable, a worthy Pastor of the Church, or a person fit to be cast into the fire, and in a word, a Catholick or a Heretick? It signifies therefore the same thing in your language, to quarrell with your Society, and to be a Heretick. A very pleasant kind of Heresie, Fathers! Which granted; when we find in your writings so many good Catholicks infamously termed Hereticks, it amounts to no more, then that you think them too peremptory with you. 'Tis well, Fathers, that we can make a shift to understand this exotick language; according to which it is that I am a grand Heretick. And it must needs be in this sence that you so often give me the title. You have no other reason to cut me off from being a member of the Church, then that you think my Letters prejudice you: and so all I have to do to become a Catholick again, is, either to approve the excesses of your Morality, (which I cannot do but I must announce all sentiments of piety,) or that I perswade you that I have no other design in it, then to further your true happinesse: which if you should acknowledge, it must needs be imagined you were much reformed of your extravagances. So that I must needs be strangely ensnared in heresie, since that the purity of my faith being absolutely unserviceable to help me out of this kind of error, I cannot possibly get out; but either I must betray and wound my own Conscience, or reforme yours. Till then must I be a reprobate and an Impostor; and how faithfull soever I may have been in the citations of your passages, you will goe and cry it up and down, that he must be the instrument of the Devil, that should charge you with things, whereof there are not the least

least track or hint in your Books; and yet there will be nothing in all this but what is conformable to your maximes and ordinary practise of such a vast latitude is the priviledge you take to ly. I shall take leave to produce an instance of it; that I have purposely colled out, because I shall with the same labour answer the ninth of your impostures; nor indeed do they deserve any other then a cursory refutation.

'Tis ten or twelve years since that you have had this maxime of Father Bauny's cast in your dish, c *That it is lawful directly, PRIMO ET PERSE, to seek out the next occasion of sinning, for the spiritual or temporal good of our selves or our Neighbour, tr. 4. q. 14.* Whereof he lays down this instance, *That it is lawful for any one to go into places of publick prostitution, there to convert sinful women, though it be probable they will rather commit sin there, as having before found by experience that they are wont to be insnared by the insinuations of those women.* What answer did your Father d *Causin* make to this in the year 1644? See saith he, but the place in Father Bauny, read the page, the marginal note, what goes before, what comes after, nay, read the whole book, you will not finde the least track of this sentence, which is such as could not fall but into the Soul of a man that is far from having friendship with his Conscience, and seem such as could not be suggested into him but by some instrument of the devil. And your Father Pintereau, in the same manner of expression, 1. part p. 2. sayes, *He must needs be at a loss of all Conscience that should teach so detestable a doctrine, but he must withal be worse then a Devil that should attribute it to Father Bauny.* Reader, there is not the least mark or track of any such thing in his book. Who would not believe that people, speaking after this rate, had reason to complain, and that some body had, in effect, imposed upon Father Bauny? Have you affirmed any thing against me in more expressed terms? And how durst a man imagine that a

passage is, *in terminis*, in the very place it is cited, when there is not the least mark or track of it in all the book?

This, Fathers, is certainly a course to gain credit till you are answered, but it is also the only way never to be credited after you are once answered. For it is so apparent that you lyed at that time, that at this day you make no difficulty to acknowledge in your Answers, that this maxime is in Father Bauny in the very place where it is cited; and the miracle is, that where it was detestable twelve years since, it is now grown so innocent, that in your ninth Imposture, p. 10. you charge me with ignorance and malice for quarrelling with Father Bauny, upon an opinion which hath not been refuted in the Schools. What an advantage is it, Fathers, to have to do with people, who indifferently say *pro* and *con*? I shall need only your selves to confound you; for I have but two things to make appear. One is, that this Maxime is a pernicious one; the other, that it is Father Bauny's; and I will prove both by your own confession. In the year 1644. You acknowledged it to be detestable; and in 1656. you confess it to be Father Bauny's. Though this double acknowledgement be enough for my justification, yet doth it do something beyond it; it discovers the spirit of your Politicks. For, tell me, I beseech you, what end you propose to your selves in your Writings: Is it to deliver your selves with sincerity? No, Fathers, it cannot; since your Answers destroy one another. Is it to comply with the truth in point of faith? No more; since you authorise a Maxime that by your own acknowledgement is detestable. But we are to consider, that when you affirmed this maxime to be detestable, you with the same breath denied it to be Father Bauny's; and so he was innocent: and when you acknowledged it to be his, you withal maintain it to be good; and consequently he is innocent still. So that the innocence of that Father, being

being the only thing that is common to both your Answers, it is also clear, that it is the only thing you drive at therein; and that all your business is, to vindicate your own Fathers; by affirming, of the same Maxime, that it is in your Books; and that it is not; that it is good, and that it is bad; not according to truth, which never changes, but according to your interest, which changes every minute. What could I not say to you upon this advantage; for you see it is very demonstrative? And yet this is but your ordinary course. But to avoid abundance of examples, I think you will give me an acquittance that you are satisfied, if I add but one more to the former summe.

You have, at several times, been reproached with that other proposition of the same Father Bauny. *c* A Priest ought not to deny those absolution who remain in habitual crimes, contrary to the Laws of God, Nature and the Church, though they discover not the least hope of amendment; *casi emendationis futura spes nulla appareat*. Now would I have you tell me, Fathers, whether in your opinion hath best answered it, your Father Pintereau, or your Father Brisacier, who vindicate Father Bauny after those two different manners; one, by condemning the proposition, but withal not acknowledging it to be his; the other by granting it to be Father Bauny's, but at the same time justifying it? Hear them discourse. Father Pintereau, pag. 18. sayes thus. *What may be called breaking the reins of all modesty, and to exceed all impudence, if not, to charge Father Bauny with so damnable a doctrine, as a thing of all sides acknowledged? Judge hence, Reader, of the unworthiness of this Calumny, and see what kind of people the Jesuits have to deal with, and if the author of so black a suggestion ought not to be henceforth accounted the Interpreter of the Father of Lies.* Now see what your Father Brisacier sayes to it, 4. p. page 21. *It must needs be acknowledged that Father Bauny sayes what is alledged out of him. This is enough to make*

*Pinreau* an inexcusable Lyar, But (addes he, to justify *Facher Bauny*) you that quarrel at this, do haply, expect, when a Penitent casts himself at your feet, till his Angel Guardian should engage all the title he hath to heaven for his security, Stay, till God swear by his head that *David* lied himself, when, by the inspiration of the holy Ghost, he said, that All men are lyars, deceitful and frail; and that the present Penitent is no longer a lyar, frail or false, nor a sinner as others are; and so you will not apply the blood of *Jesus Christ* to any at all.

What think you, Fathers, of these impious and Atheistical expressions? That if it be but requisite to stay till there were some hopes of amendment in sinners ere they should be absolved, it is as much as if there a necessity of staying till God the Father should swear by his head, that they should fall into the same sins no more? How, Fathers, is there no difference between Hope and Certainty? How injurious is it to the grace of *Jesus Christ*, to affirm, that there is so little possibility that Christians should ever get out of crimes, that are contrary to the Laws of God, nature, and the Church, that it is not so much as to be hoped, unless the Holy Ghost be mistaken? So that, in your judgement, if those be not absolved of whom there is no hope of amendment, the blood of *Jesus Christ* will be useless; and will never be applied to any. To what precipices, Fathers, does this inordinate desire of keeping up the reputation of your Authors reduce you, since you finde but two wayes to justify them, *Imposture* and *Impiety*, and consequently, that the more innocent way of vindicating them is confidently to disacknowledge things that are most evident.

And indeed thence it proceeds, that you make use of it so often. But this is not yet all that you are able to do. You forge writings to cast an odium on your enemies, as for instance, *The Letter from a Minister to Monsieur Arnould*, which by your *Mercuries* you scattered up and down all *Paris*, to make people believe, that



that the book of *Frequent Communion*, approved by so many Doctors and Bishops, but which indeed was a little different from your sentiments, had been written by some secret intelligence with the Ministers of *Charenton*. You sometimes father on your Adversaries writings full of impiety, as the *Circular Letter of the JANSENISTS*, the impertinence of whose style too plainly discovers the cheat, and but too palpably betrayes the ridiculous malice of your Father *Meynier*, who dares quote it as he does, *pag. 28.* to confirm his most unmerciful impostures. You sometimes cite books that never were in the world, as the *Constitutions of the Blessed Sacrament*, out of which you alledge such passages as are the ideal issues of your own brains; and which startle the simple sort of people, who are unacquainted with your confidence, as well in the inventing as publishing of Lies. For there is not any kind of Calumny which you have not put in practice. Never could the *Maxime* that justifies it come into better hands.

But these haply are too easily refuted; and therefore 'tis but fit you had some yet more subtle; wherein you do not particularize any thing; so to cut off all advantage of answering them; as when Father *Brisacier* said, *that his enemies commit abominable crimes, but that he will not discover them*; does it not seem something hard, to lay open the imposture, of so indeterminate a reproach? And yet there is one excellent man, hath found out the secret of it; and 'tis a *Capuchin* too; the *Capuchins*, Fathers, are very fatal to you at the present, and I see a day coming, that the *Benedictines* may be no less. This *Capuchin* is called Father *Valerian*; one of the house of the *Counts de Magnis*. You shall know by this short story how he answered your Calumnies. God had blessed his endeavours in the conversion of the Landgrave of *Darmstadt*. Your Fathers, as if they were troubled to see a Sovereign Prince converted to the faith without their assistance,

presently write a book against him (for you  
 it your business to persecute the godly every  
 ) wherein falsifying one of his passages, they  
 unto him an *heretical* doctrine: and certainly you  
 very much to blame, for he medled not with  
 Society. They also scattered abroad a Letter a-  
 him, wherein they said, *O what things is it in*  
*power to discover, not mentioning what, which*  
*trouble you to the heart! For if you take not some*  
*therein, we shall be forced to acquaint the Pope and*  
*Cardinals therewith.* This indeed speaks subtiltie e-  
 nough; and I doubt not, Fathers, but you will speak  
 thus of me; but observe well how he answers it in  
 a book printed at *Prague* this last year, in the 112.  
 following pages. *What shall I do, sayes he, against*  
*uncertain and indeterminate injuries? How shall I*  
*discover the falshood of reproaches not particularized?*  
*I will do it. I openly and publickly declare to those that*  
*accuse me, that they are infamous Impostors, and most ac-*  
*complished and most impudent Liars, if they discover not*  
*the crimes to all the world. Appear then, Accusers,*  
*and publish those things on the house-top, which you have*  
*only whispered in the ear; and whence you have deri-*  
*ved the greater confidence to lie. There are some who think*  
*my disputes scandalous. 'Tis true, it must needs raise*  
*amid scandal, to charge me with a crime no less then*  
*murder; and to bring me under suspicion of being guilty of a*  
*murderers. But, for my part, I do but redress this scan-*  
*dal, by clearing my innocence.*

Introth, Fathers, you are but in a sad condition;  
 he was ever man better vindicated. For it must needs  
 be that you had not the least shadow or pretence of any  
 crime against him, since you have not accepted of such  
 challenge. You are sometimes extreamly put to  
 your shifts; and yet you are never the more circum-  
 spect. For not long after you set upon him afresh,  
 upon another occasion; and he took the same course  
 to vindicate himself, pag. 151, in these terms. "This  
 kind

"kind of men, which grows dayly more and more  
 "supportable to all Christendome, would faine, under  
 "pretence of good works, aspire to greatness and do-  
 "minion, by making contributory to their ends all  
 "Laws, divine, humane, positive, and natural. They  
 "either out of a consideration of their learning, out of  
 "fear, or out of hope, draw all the great ones of the  
 "earth after them, abusing their authority to bring a-  
 "bout their detestable intrigues. And yet their at-  
 "tempts, though criminal in so high a nature, neither  
 "punished nor opposed: nay, on the contrary, they  
 "are recompensed, and they commit them with as  
 "much confidence as if they did God great service.  
 "All the world is sensible of it, all speak it with exe-  
 "cration; but there are few that are able to stand in  
 "the gap against so powerful a tyrannie. That is it I  
 "have endeavoured to do. I have put a rub before  
 "their impudence, and will keep it back in the same  
 "manner as I did before. I declare therefore, that  
 "they lie most impudently, MENTIRI IMPUDEN-  
 "TISSIME. If the things they lay to my charge be  
 "true, let them be proved, or let my adversaries  
 "stand convicted of a lie, full of impudence. The  
 "proceeding hereupon will discover which side Reason  
 "sticks to. I desire all the world to observe it, and  
 "withal to take notice that this kind of men, who suf-  
 "fer not the most inconsiderable injurie which they can  
 "avoid, pretend very patiently to suffer those which  
 "they cannot, and so, with a counterfeited Virtue, clothe  
 "their real weakness. For this reason have I the more  
 "earnestly provoked their modestie, to the end the  
 "more illiterate may be satisfied; that if they hold  
 "their peace, their patience shall not be thought an  
 "effect of the quiet, but the disturbance of their Con-  
 "sciences.

Thus far he, Fathers. And he concludes thus.  
*These men, whose Histories are known to all the world, are  
 so evidently unjust, and withal so insolent in their impu-*  
*nity,*

that I must needs have renounced Jesus Christ and his Church, should I not detest their proceedings, and that publicly, as well to vindicate my self, as to hinder the sim-  
 from being seduced by them.

Reverend Fathers, you are now in such a Post that it is impossible to retreat. You must now be accounted Calumniators convicted, and have recourse to your Maxime, viz. that this kind of calumny is no crime. This honest Capuchin hath light on the secret of putting a padlock on your mouths; and this must be the course when ever you accuse people without proof. There is no more to be done then to answer any one of you as the Capuchin did, *mentiris impudentissimè*. For what other answer could be made your Father Brisacier, when he sayes, for instance, that those against whom he writes, are the gates of Hell, the chief Priests of the Devil, people fallen from faith, hope, and charity, who build up the Treasuries of Antichrist? Which I speak not by way of injury, but as forced to it by the Truth. Would any one trouble himself to prove that he is not the gates of hell; and that he does not build up the treasuries of Antichrist?

In like manner, what answer can be made those indeterminate discourses of that nature, which are in your books; and Advertisement upon my Letters. For instance, That some detain the restitution put into their hands, and by that means bring the Creditors to Beggery: That bags of money have been offered some Religious men, who have refused them. That Benefices are conferred purposely to breed heresies contrary to Faith. That some have pensioners among the most eminent of the Clergie, nay, even in Sovereign Courts. That I am also a Pensioner of Port-Royal, and that before I writ my Letters, I made Romances, though I never read any one, and am yet to learn the names of those which your Apologist hath made. What can be said to all this, Fathers, but only, *mentiris impudentissimè*, if you do not particularize all these persons, their words, the time, and the place?

place? For 'twere fit you should either be silent, or prove all these circumstances, as I do, when I tell you the stories of *John d' Alba*, and *Father Alby*. Otherwise you will prejudice none but your selves. All these fables might have stood you in some stead before men knew your principles, but now that the curtain is drawn and all discovered, when you would whisper a man in the ear, *That a certain person of quality, who would not have his name come upon the stage, told you* ~~and~~ *abominable things of such and such*, you will be presently put in minde of the *mentiris impudentissimè*, of the honest *Capuchin*. It is indeed but too long that you have cheated the world, and abused the credit men gave your impostures. It is time to restore their reputation to so many calumniated persons. For what innocence can be so generally acknowledged but that it may suffer some violence by the so confident impostures of a Society scattered over the face of the earth, which under *Religious* habits covers souls so irreligious as can commit such crimes as *Calumny*, and that not contrary, but according to their own *Maximes*. So that I may defie all censure that may fall upon me, for discrediting the confidence men reposed in you; since it is much more just to preserve to so many persons (as you have disgraced,) that reputation of Piety which they ought not to lose, then to leave you that reputation of Sincerity, which you do not any way deserve. And as the one could not be done without the other, of what consequence is it to the world to understand truly what you are? That is it I am now entred upon; but to go through with it, requires abundance of time. But it shall come abroad, *Fathers*, and all your *Politicks* shall not deliver you from it; since that the endeavours you should make use of, to avoid it, would only satisfy the most unconcerned in the business, that you were afraid, & that, your consciences charging you with what I had to say to you, you have used all the means you could to prevent it.

November 25. 1656.

To

## To the same.

### LETTER XVI.

#### ARGUMENT.

The frivolous objections of the Jesuits against Jansenius. Their malicious calumnies against the Religious women of Port-Royal, and their Directors. Their groundless quarrels with Monsieur Arnauld. A parallel between the doctrine of Geneva, and that of Port-Royal. Upon what account the Society are exasperated against Monsieur Arnauld, and M. de St. Cyran. The excellent preparation which the Jesuits, and particularly Mascarenhai, require for the worthy reception of the Sacrament, with the approbation of their General. The four pregnant proofs whereby the Jesuits would convince M. Arnauld and Monsieur de St. Cyran of Heresy. F. Meynier falsifies and imposes upon the Council of Trent. How the Locality of the body and blood of J. Christ in the Eucharist is to be understood. Why F. Jarrigius, the Jesuit was hang'd in effigy by the procurement & solicitation



on of the Society. A charge of Deisme brought in by the Jesuits and their Partisans against Port-Royal. The shameful & shifting advantages the Jesuits make of all their Calumnies.

### REVEREND FATHERS,

I Now come to the remainder of your Calumnies, wherein I shall answer, in the first place, those that are yet behind of your *Advertisements*. But as all your other books are equally full of them, so must they needs afford me matter enough to entertain you on this subject as long as I shall think it convenient. I shall therefore, as to the fable you have scattered up and down in all your writings against *Jansenius*, in a word affirm, that you maliciously mistake certain words in one of his Letters: which being such as may be taken in a good sense ought to be taken in good part, according to the charitable spirit of the Church, and indeed cannot be taken otherwise but according to the Malignant spirit of your Society: For when he only says to his friend; *Trouble not your self so much as to what concerns your Nephew, I shall supply him with what is necessary, out of the money I have in my hands, why would you have it to be understood, as if he should say, that he took that money, so as not to restore it again, and not that he layed so much out of it, to make it good afterwards?* But what a strange discovery do you make of your imprudence, since you are convicted of Lying by your own testimony, out of the other Letters of *Jansenius*, printed by your means; which make it clearly appear, that what money he laid out was only by way of **ADVANCE**; and such as he was afterwards to reimburse. This is evident out of that you put out, as of the thirtieth of July 1619. in these very terms, to your confusion: *Trouble not your self concerning any* **ADVANCE-MONEY;**

MONEY; he shall not want any thing, while I shall stay here. As also out of that of Jan. 5. 1620. where he says; *You are over-hasty; And though the business came in such a pass, as that an account were demanded, I question not, but I have so much credit in this place, as that I should make a shift to find money, if need were.*

You must then be Impostors, Fathers, as well in relation to this business, as to the ridiculous story of the *Poorer-Box of Saint Merry*. For what advantage can you make of the accusation which one of your Creators put in against that Clergy-man, whom you would gladly tear in pieces? Must it be concluded that a man is guilty because he is accused? No certainly, Fathers. Godly men, such as he, will never want accusers, while the world is furnished with such Detractors as you are. We must not therefore judge of him according to the accusation, but according to the sentence. Now the sentence given upon the business Febr. 23. 1656. absolutely clears him; besides that he, who was unadvisedly engaged in that unjust prosecution, was disclaimed by his Collegues, and forced to disavow it. And as to what you say in the same place of that *famous director who enriched himself, in a moment, of nine hundred thousand Livres*, there is no more to be done then to refer you to the Pastors of Saint Roch, and Saint Paul, who are able to satisfy all Paris of his absolute disengagement as to that business, and of your inexcusable malice in this imposture. We need say no more in answer to such frivolous falsties. These are but the trials of skill of your novices, and not the mortal blows of your grand Professors.

That's it I now come to Fathers; I come, I say, to a Calumny the blackest that ever you were guilty of. I mean that insupportable piece of impudence, whereby you durst lay it to the charge of devout religious women and their directors, *That they believe not the mystery of Transubstantiation; nor the real presence of Jesus Christ in the Eucharist.*

This Fathers, is an imposture worthy of you. This is a crime which God only is able to punish; and you only to commit. There is requisite as great an humility as that of these humble injured souls, to suffer it with patience; and to believe it, requires a man should be as wicked, as such wicked Detractors as you are. I shall not for my part undertake to justify them; they are not so much as suspected guilty of any such thing. Stood they in need of Defenders, they might soon finde better then I am. What I shall here say, is not to clear their innocence, but to discover your malice. My design is to make you stand amazed at yourselves; and satisfie the world, that, (this proved against you,) there is not any thing which you may not venture upon.

And yet you will not stick to say, that I have some relation to *Port Royal*; for it is the main thing you have to cast in all their teeth, who any way oppose your extravagances; as if there were only at *Port Royal* such as had zeal enough to rescue against you, the purity of *Christian Morality*. I am not, Fathers, to be acquainted with the great deserts of those solitary persons, that are retired thither; nor how much the Church is obliged to their works; as such as are solid, and full of edification, I know by what a pious light they are illuminated. For though I never was settled among them, (as you would make the world believe, when you know not who I am,) yet have I acquaintance with some of them, & an honour for the virtue of all. But God hath not limited to that number all those he would have to oppose your disorders. I hope, with his assistance, to make you sensible of it; & if he give me the grace to go on with the design he hath put me upon (of employing for him whatever I have received from him,) I shall treat you in such manner, that it shall haply be your greatest regret, that you have not to do with a man of *Port Royal*. For whereas those whom you so much insult upon, by that famous calumny,

calumny, are content only to offer up to God their sighs and groans to procure your pardon for the same, I think my self obliged as one that is not at all concerned in that reproach, to make you ashamed of it before the whole Church, so to work in you that saving confusion, whereof the Scripture speaks, which is in a manner the only remedy against such a hardness of heart as yours is. *Fill their faces with confusion, and they shall seek thy name, O Lord.*

We must needs put a stop to that insolence which hath not the least tenderness even for the holiest places. For who can be secure after a calumny of this nature? How, Fathers, dare you your selves stick up and down *Paris* a book so scandalous, with the name of your Father *Meynier* in the frontispiece, and this infamous title, *Port-Royal combining with Geneva against the most blessed Sacrament of the Altar*, wherein you charge with the Apostasie not only *M. de Saint Cyr*, and *M. Arnauld*, but also Mother *Agnes*, his Sister, and all the Religious women of that Monastery, of whom you say, *pag. 96. That their faith is as much to be suspected, as to what concerns the Eucharist, as that of Monsieur Arnauld*, whom you hold *page 4. to be an absolute Calvinist*. Now I appeal to all the world, whether there be in the Church any, upon whom you might have scattered so abominable a reproach, with less probability? For, I would fain know, Fathers, if these Religious women and their directors combined with *Geneva*, against the blessed Sacrament of the Altar, (a thing which cannot be thought without horror) why should they take for the principal object of their piety, a Sacrament which they thought an abomination? Why should they adde to their Rule, the institution of the B. Sacrament? Why have they taken the habit of the B. Sacrament? Why taken the name of the Nunns of the B. Sacrament? Why called their Church, the Church of the B. Sacrament? Why

should they petition for, and obtain from Rome, the confirmation of that institution; and the privilege to say every Thursday, the office of the B. Sacrament, wherein the faith of the Church is so particularly expressed, if they had conspired with Geneva, to abolish that faith of the Church? Why should they oblige themselves, by a particular devotion, and that approved by the Pope, to have constantly, night and day, some religious women, in the presence of that Sacred Host, as it were to repair by their perpetual adorations of that perpetual sacrifice, the impiety of that heresie that endeavoured to annihilate it? Speak Fathers, if you can; give some reason, why, of all the mysteries of our Religion, they should pass by those they do believe, and fasten on that they could not believe? And why they should devote themselves in so full and absolute a manner to that mystery of our Faith, if they took it as Hereticks do for the mystery of iniquity? What answer, Fathers, do you make to testimonies so pregnant as these, not only as to words but actions, and that, not as to some particular actions but the consequences of a life absolutely consecrated to the adoration of JESUS CHRIST residing upon our Altars? What reply do you make to the books of *Port-Royal*, which are full of the most precise terms whereby Fathers and Councils have thought fit to express the essence of that mystery? 'Tis a ridiculous thing, but horrid withal, to see what answers you make thereto in your Libel, in this manner. *Monsieur Arnauld*, you say, *speaks very well of Transubstantiation, but he haply means a significative Transubstantiation. He professes indeed that he believes the real presence, but who ever told us that he understands it under a true and real figure?* Where are we Fathers, and whom will not you represent as a Calvinist when you please, if you but take the Liberty to corrupt the most canonical and sacred expressions that may be, by the malicious subtilties of your newfangled equivocations?

cations? For who ever hath made use of other termes then these, and that particularly in simple discourses of Piety, where there is nothing of controversie medled with? And yet the love and respect they have for that holy mysterie, hath given them occasion to speak so much of it in their writings, that I desie you, Fathers, as craftie as you are, to find therein the least shadow of ambiguity or compliance with the tenents of Geneva.

All the world knowes, Fathers, that the heresie of Geneva, essentially consists, as you expresse it your selves, in believing that Jesus Christ 'is not enclosed within that Sacrament: That it is impossible he should 'be in severall places; That he is truly no where but 'in heaven, and that there onely he is to be adored, and 'not upon the Altar. That the substance of the bread 'remaines; That the body of I. Christ enters not into 'the mouth, nor the breast: That he is not eaten but 'by Faith; and consequently that the unfaithfull eat 'him not: And that the masse is so far from being a 'Sacrifice, that it is an abomination.

Now see, Fathers, after what manner *Port. Royal* conspires with Geneva in their bookes. There you may read, to your confusion, *a* that the flesh and blood of Jesus Christ are contained under the species of bread and wine. *b* That the holy of holies is present in the Sanctuary, and that he ought to be adored there. *c* That Jesus Christ dwells in the Sinners that communicate, by the true and reall presence of his body, in their breast, though not by the presence of his spirit in their hearts. *d* That the dead ashes of the Sainies bodies, derive their principall dignity, from that seed of life; remaining in them, after the touching of the immortall and enlivening flesh of Jesus Christ. *e* That it is not through any naturall power, but through Gods omnipotence, (to which nothing is impossible,) that

*a* M. Arnauld. 2d. Letter. p. 259. *b* Ibid pag. 243. *c* Freq. Comm. part. 3. Ch. 16. *d* Part. 1. Ch. 40. *e* Fam divin. Lett. 15.



the body of Jesus Christ is inclosed under the host, and under the least part of every host; f That the divine virtue is present to produce the effect which the words of consecration signifie. g That Jesus Christ who lyes dejected upon the Altar is at the same time elevated in his glory: that he by himself and through his own power is in severall places at the same time, as well in the midst of the Church triumphant as Church militant. h That the Sacramentall species remain suspended and subsist after an extraordinary manner without being upheld by any subject, and that the body of Jesus Christ is also suspended under the species, that it depends not on them as substances depend on accidents. i That the substance of the Bread is changed, the accidents remaining unchangeable. In the prose of the blessed Sacrament. That Jesus Christ rests in the Eucharist with the same glory as he hath in heaven. k That his glorious humanity resides in the tabernacles of the Church under the species of bread, which visibly cover it, and that knowing us to be dull, he takes that course to induce us to the adoration of his Divinity which is present in all places, by that of his humanity which is present in one particular place. l That we receive the body of Jesus Christ upon the tongue, and that it is sanctified by his divine touching. m That he enters into the mouth of the priest. n That though Jesus Christ be made accessible in the Blessed Sacrament, through an effect of his love and clemency, yet doth he still continue his inaccessibility therein, as an inseparable condition of his divine nature; for though there be therein, onely the body and blood by vertue of the words, *vi verborum*, as the Schools speaks, yet that hinders not but that his whole Divinity, as well as his whole humanity, may be thereby a necessary consequence, and conjunction. And lastly, o That the Eucharist is as well a

f. Ibid. g Of suspens. Reason 21. h Ibid. 23. i Letter of M. S. Cyran Tom. 1. Let. 93. k Ibid. l Let. 32. m Let. 72. n Mündication of the Kosary of the B. Sacrament. pag. 217. o Pam. divm. scil. 154.

Sacrifice as a Sacrament, p. And that though this Sacrifice be a commemoration of that of the Croſſe, yet is there this difference between them; that, that of the Maſs offered onely for the Church, and for the faithfull included within its communion; whereas that of the Croſſe was offered for all the world, as the Scripture ſpeakes.

This is ſufficiente, Fathers, to let the world ſee evidently, that there hath not been, haply ſince the beginning of it, a greater impudence then this of yours. But yet I will go a litle further, and make you pronounce this ſentence againſt your ſelves. For what ſecurity would you have to take away all ſuſpicion of a man conſpiring with Geneva? If *Monſieur Arnauld*, ſaves your Father *Maimier*, p. 83. had ſaid that in this notable Myſtery, there were not any ſubſtance of the bread under the ſpecies, but onely the fleſh and blood of Jeſus Chriſt, I ſhould have confeſſed that he had abſolutely declared himſelf againſt Geneva. Confeſſe it then, Impoſtors; and make him publick reparation, for this publick injury. How often have you ſeen as much in the paſſages before cited? But beſides, the *Familiar Divinitie* of *Monſieur de Saint Cyran* being approved by *M. Arnauld* muſt needs contain the ſentiments of both. Read then the whole fifteenth Lecture; and particularly the ſecond Article; and there you ſhall find the words you deſire; and that more formally, then you have expreſſed them your ſelves: *Is there any bread left in the hoſt, and any wine in the Chalice? Not any; for the whole ſubſtance of the bread, as alſo that of the wine are taken away, to make place for that of the body and blood of Jeſus Chriſt, which remaines therein, covered onely, with the qualities and ſpecies of bread and wine.*

Now, Fathers, will you ſtill affirm that *Port-Royal* teaches nothing which is not received by Geneva; & that *Monſieur Arnauld* hath not ſaid any thing in his ſecond Letter, which might not have been ſaid by a Miniſter of *Charenton*? Do you make *Meſſieurs* ſpeak as *Monſieur Arnauld* does in that Letter, pag. 237, &c.

That is an infamous falſity to charge him with denying Tranſubſtantiation ; that he takes for the foundation of his books the truth of the real preſence of the Son of God, oppoſite to the heretic of the Calviniſts ; That he thinks himſelf happy to be in a place where the Holy of Holies, who is preſent in the Sanctuary, is continually adored ; which certainly is a thing ſtands at a greater diſtance from the belief of the Calviniſts then the real preſence it ſelf, ſince that as Cardinal Richelieu ſaies in his Controversies, pag. 536. The new Miniſters of France being united with the Lutherans who believe it, have thereby declared, that they are not ſeparated from the Church as to what relates to that myſterie, but onely by reaſon of the adoration which the Catholicks do to the Eucharift. Get all the paſſages I have cited out of the books of Port-Royal ſubſcribed at Geneva, and not onely thoſe paſſages but the whole treatiſes written concerning this myſterie, as the book of Frequent Communion ; The Explication of the ceremonies of the Maſſe ; The Exerciſe during Maſſe ; Reaſons of ſuſpenſion from the Bleſſed Sacrament ; The Hymnes of the Houres of Port-Royal tranſlated ; &c. In a word, cauſe that ſacred inſtitution of conſtantly adoring Jeſus Chriſt enclod in the Eucharift, to be eſtabliſhed at Charenton, as it is at Port-Royal, and it will be the moſt conſiderable ſervice you can do the Church ; ſince that then, Port Royal ſhall not conſpire with Geneva, but Geneva with Port-Royal, and the whole Church.

You could not certainly, Fathers, have been more unfortunate in any thing, then in charging Port Royal with not believing the Eucharift ; but I will diſcover what it was that engaged you to do it. You know I am a little acquainted with your Politicks : you have ſtretched them very hard upon this occaſion. If Monſieur de Saint Cyran, and Monſieur Arnould had onely delivered what was to be believed concerning that myſterie, and not what men ought to do, to be prepared for it, they had been the beſt Catholicks in the world ; and there had been no equivocations found in their

terms.

terms of reall presence, and transubstantiation. But since there is a necessitie that all those who oppose your degenerate principles should be Hereticks, nay, in that very point wherein they condemn them, how could Monsieur *Arnauld* scape upon the Eucharist, when he had writ an expresse Treatise against your profanations of that Sacrament? How, Fathers, should he say, with hope not to be called to an account, *That the body of Jesus Christ ought not to be given those who fall often into the same crimes, and discover not the least hope of amendment, and that they ought to be kept for some time from the Altar, that, having purified themselves by a sincere repentance, they may approach it afterwards to their comfort.* Do not, Fathers, by any means suffer such things to be spoken; you would not be importuned by so many people at your Confession-seats. For your Father *Brisacier* sayes, that if you followed not this method, you should not apply the blood of *Jesus Christ* to any one. 'Twere much better for you that men followed the practise of your Societie, which your Father *Mascarennas* cites in a certain book approved by your Doctors, nay, even by your Reverend Father General, and is this; *That all manner of persons, even Priests themselves may receive the body of Jesus Christ the very day wherein they have defiled themselves with abominable sins: That men are so far from being guilty of any irreverence in such communions, that, on the contrary, they are to be commended, when they frequent them in that manner: That the Confessors ought not to divert them; and that, on the contrary, it is their duty to advise those who have but newly committed those crimes, to communicate immediately; in as much as though the Church hath forbidden it, yet that prohibition is abolished, by the universal practise of the whole earth.*

This it is, Fathers, to have Jesuits scattered over the whole earth. This is the universal practise that you have introduced, and which you endeavour to see established. It matters not that the tables of *Jesus Christ* be filled with abomination, so your Churches be thronged

throng'd with people. Be sure then to make the opposers hereof, Hereticks upon the Blessed Sacrament; it must be so what ever it cost. But how will you be able to do it, after so many irrefragable testimonies, as they have given, of their faith? Are you not afraid I should quote the four grand proofs you produce of their heresie? You might very well, Fathers; and I know no reason I should spare you so much shame. Let us then examine the first,

Monfieur de Saint Cyran, sayes the Father Meynier, *comforting a friend of his upon the death of his Mother*, Tom. 1. Let. 14. sayes, *that the most acceptable sacrifice that a man can offer to God upon these occasions is that of Patience; ergo he is a Calvinist.* This is very subtilly argued, Fathers; and it is a question with me whether any one see the reason of this consequence. Take it from himself. *Because*, saith this great Controvertist, *he therefore believes not the sacrifice of the Masse; for that is it which is the most acceptable to God of any.* Who now dares say the Jesuits cannot dispute? They can do it in such a manner, that they are able to make heretical what discourses they please even to the Scripture it selfe. For is it not an heresie to say, as the wise man does, *There is nothing worse then to love money*; as if Adulteries, Murthers, and Idolatrie were not greater crimes? And who is there almost who does not frequently fall into such expressions; and that, for instance, the sacrifice of a broken and contrite heart is the most acceptable in the sight of God; for that in such discourses, a man onely makes a comparison between certain interiour virtues among themselves, without reflection on the sacrifice of the Masse; which is of a different order; and of an infinitely higher Nature. Is not this to be ridiculous, Fathers? and must I needs, to highten your confusion, acquaint you with the terms of that very Letter, where Monfieur de Saint Cyran speaks of the sacrifice of the Masse, as of the *most excellent* of all; saying, *That men offer unto God every day*.

dy, and in all places the sacrifice of the Body of his Son, who could not find A MORE EXCELLENT WAY then that, whereby to honour his Father ? And afterwards ; that Jesus Christ obliges us to take of his sacrificed body, when we come to dy to make the sacrifice of ours to be the more acceptable to him : and that he, being also united to us, when we die, might strengthen us by sanctifying with his presence the last sacrifice we make unto God, of our lives and of our bodies. Now play the Sycophants, take no notice of any thing of all this ; and confidently affirm that he avoided communicating at his death ; as you do pag. 13. and that he believed not the sacrifice of the Mass. For there is nothing too difficult for such as are De-votors by Profession.

And that you are such, your second proof is a great testimony. To make late Monsieur de Saint Cyrán, ( to whom you attribute the book of *Petrus Aurelius* ) a Calvinist, you produce a passage, wherein *Aurelius* explains ( pag 89. ) the carriage of the Church towards such Priests and Bishops as she would depose or degrade. The Church, saith he, not being able to take away the power of the order, because the character of it is not to be blotted out, she does all she can : she puts out of her memory that character which she cannot out of the soules of those who have received it. She considers them as if they were no longer Priests or Bishops. So that according to the ordinary language of the Church, it may be said they are no longer such, though they still are as to what concerns the character ; *ob indelibilitatem characteris*. You see, Fathers, that this Author, approved by three general Assemblies of the Clergie of France, saies expressly, that the character of Priesthood is indelible ; and yet you make him say but quite the contrarie in that very place, That the character of Priesthood is not indelible. This is a transcendent calumnie, that is to say, according to you, a *Pecadillo*, a trifling venial sin. For that book had done you some prejudice, as having refuted the heresies of your Brethren.



thren-Jesuits of England concerning Episcopal Authority. But certainly, it is a signal piece of extravagance, and a very high mortal sin against Reason, in the first place, falsely to suppose that Monsieur de Saint Cyran held that the character might be taken away, and to conclude thence, that he does not believe the reall presence of Jesus Christ in the Eucharist.

Do not expect I should make any answer to it, Fathers; if you have not common sence, it is not in my power to give you any. All those that have will liberally laugh at both you and your third proof, which is grounded upon these words, *q That God gives us in the Eucharist THE SAME FOOD as he doth to the Saints in Heaven, without any other difference, save that here he allowes us not either the sensible sight or taste of it, reserving both till our coming to heaven.* These words, Fathers, do so naturally express the sense of the Church that I ever and anon forget what it is that you quarrel at in them so as to pervert them. For to me they signifie nothing but what the Council of Trent teaches *Sess. 13. c. 8.* That there is no other difference between *Jesus Christ* in the Eucharist, and *Jesus Christ* in Heaven, but that here he is veiled, and there he is not. Monsieur Arnauld doth not say that there is no other difference in the manner of receiving Jesus Christ, but onely that there is no other in Jesus Christ who is received. And yet you would, against all reason, make him to say by this passage, that Christ is eaten with the mouth here no more then he is in heaven; whence you conclude his heresie.

I cannot but pitie you, Fathers. Does this require any further explication? Why do you confound this divine Nourishment with the manner of receiving it? There is, as I have already said, but one onely difference between this nourishment upon earth and in hea-

ven; which is, that here it is hidden under veils, that deprive us of the sensible sight, and taste of it. But there are many differences, between the *ways* of receiving it, both here and there; whereof the principal is, as Monsieur Arnauld saies, *part. 2. ch. 16. Here Christ enters into the mouth and breast, of both the godly and the wicked; which he doth not in heaven.*

And since you are ignorant of this diversitie, I shall tell you, that the cause why God hath established these different waies of receiving the same food, is the difference there is between the state of Christians in this life and that of the blessed Saints in heaven. The state of *Christians*, as Cardinal du Perron saies after the Fathers, is a mean state between that of the *Blessed*, and that of the *Jews*. The Blessed possess Jesus Christ really without figures and without veils. The Jews possessed not Christ but under figures and veiles, such as were the Manna and the Paschal Lamb. And the Christians possess Jesus Christ in the Eucharist truly and really, but yet hid under veiles. God, saith Saint Eucherius, *made himself three Tabernacles; the Synagogue, which had onely the shadows without truth; the Church which hath both the truth and the shadows; and heaven where there are no shadows, but truth it self.* We should go out of the state wherein we are, which is the state of faith, and is by Saint Paul, as much opposed to the Law, as to the beatifical vision, should we possess onely the figures without Jesus Christ, because it is the propertie of the Law to have onely the shadow and not the substance of things: and we should also go out on the other side, should we possess him visibly; because Faith, as the same Apostle sayes, is not of the things that are seen. Thus is the Eucharist proportioned to our state of Faith, because it truly involves Jesus Christ, yet veiled. So that this state were on the one side destroyed, if Jesus Christ were not really under the species of bread and wine; as Hereticks pretend he is not; and on the other, should

should we receive him nakedly as in heaven; since it were to confound our estate either with that of Judgment, or with that of Glory. And thus, Fathers, is the divine and mysterious reason of this wholly divine mystery.

This is it makes us abhor the *Calvinists*; as reducing us to the condition of the *Jews*; and withall what makes us aspire to the glory of the Blessed, wherein we shall have the full and eternall enjoyment of Jesus Christ. Whence you see, that there are several differences between the waies wherein he communicates himself to Christians, and to the Blessed; and that, among others, he is received here by the mouth, and not so in heaven; but that they all depend meerly upon the difference there is between the state of Faith, (wherein we are, and the estate of the beatifical vision, wherein they are. This it is, Fathers, that Monsieur Arnauld saies so clearly in these termes, That, there should be no other difference between the purity of those who receive Jesus Christ in the Eucharist, and that of the blessed Saints, but as much as there is between Faith and the beatifical vision of God, on which alone depend the different manners wherein he is eaten, on earth and in heaven. You should, Fathers, have had a reverence for the sacred truths in these words, rather then corrupted them, to find in them an heresie they are incapable of, which is, that Jesus Christ is onely eaten by faith, and not by the mouth, as your Fathers Annat, and Meynier maliciously affirm, making it the principal head of their accusation.

You see then, Fathers, how little you are obliged to matter of proof; and therefore you are forced to lie to a new artifice, which is to falsifie the Council of Trent, so to bring it about that Monsieur Arnauld should not be conformable thereto: so many waies are you furnished with to make people *hegetical*. And this is done by your Father Meynier in no less then fiftie places of his book, and eight or ten times in the single pag. 54. where he pretends,

pretends, that for a man to express himself like a true Catholick, it is not enough to say; I believe that Jesus Christ is really present in the Eucharist; but that he must say, *I believe WITH THE COUNCIL that he is present therein by a true LOCAL PRESENCE, or locally.* And thereupon he cites the 7 Council. Who would not think, (when he saw the words *Local presence* cited out of three Canons, of an Oecumenical Council,) but that those words were to be found there? This might have served your turn, before my XV. Letter was abroad; but now, Fathers, people are not so easily caught in that snare. We consult the Council, and find that you are *impostors*. For these termes of *Local presence locally, really,* never were there. And I tell you further, Fathers, that they are not in any other place of that Council; nor in any other Council before it; nor in any Father of the Church. I would therefore desire you to tell me; whether you pretend to fasten the suspicion of Calvinisme on all those who have not made use of that terme? If so, the Council of Trent lies under it; and all the Fathers without exception.

You have more ingenuity in you then to make so great a confusion in the Church upon occasion of a particular quarrell. Have you no other way to make St. Arnould a heretick, but you must disoblige many who never did you any injurie, and among the rest, Saint Thomas, who is one of the greatest defenders of the Eucharist, and is so far from making use of that terme, that, on the contrary, he hath rejected it. *Nullo modo,* saith he, *corpus Christi est in hoc Sacramento localiter?* What are you then, Fathers, that you should by your own authority, impose new termes, which you would oblige men to make use of, the better to expresse their faith: as if the profession of Faith made by the Popes, according to the order of the Council, wherein this terme is not to be found, were defective, and so brought an ambiguity in the creed of

1. 2. 3. can. 3. can. 4. can. 6. s. 3. P. 76. c. 3.

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the faithful, which you only should discover? What temerity is it to prescribe them to the Doctors themselves? What soul play to impose them upon general Councils? And what ignorance not to know the difficulties which the most illuminated Saints have made to receive them? Be ashamed then, Fathers, of your ignorant impostures, as the Scripture sayes to such ignorant impostors as you are; *be ashamed of lies before the Prince and men in Authority.*

Do not pretend to play the Masters any more: you have neither the character nor the abilities to be such. But if you will make your propositions with more modesty, you will haply be heard. For though this word, *Local presence*, was rejected by Saint Thomas, as you have seen, because the body of *Iesus Christ* is not in the Eucharist in the ordinary extent of bodies, in their places; yet hath this term been received by some late Authors of Controversies; as only understanding thereby, that the body of *Iesus Christ* is truly under the species; which being in a particular place, the body of *Iesus Christ* is there also. And in this sense, M. Arnauld will make no difficulty to admit it, since that M. de St. Cyran and he, have declared so often, that *Iesus Christ* in the Eucharist is truly in a particular place; and miraculously in many places at the same time. So that all your refining of expressions, comes to nothing; and so you have not been able to give the least likelihood, to an accusation, which it should not have been lawful to advance without pregnant and undeniable proofs.

But to what end is it, Fathers, to oppose their innocence to your calumnies? You do not charge them with these errors out of any belief that they maintain them, but out of a belief that they prejudice you. There needs no more, according to your Theologie, to calumniate them without being guilty of any crime in so doing, and you may, without any confession or penance, celebrate the mass at the same time that you charge Priests (who say it every day) with a belief that it is  
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pure Idolatry; which certainly were a piece of sacrilege, no less horrid then that of your own Father, JARRIGIUS, whom you caused to be hanged *in effigy*, for having said masse during the time *he held correspondence with Geneva.*

I cannot therefore but stand amazed, not that you, with so little remorse, impose upon them crimes that are both so heinous, & withal so false; but that you impose upon them, with so little prudence, crimes that have in themselves so little probability. For you do indeed dispose of sins at your pleasure, but do you imagine you shall accordingly dispose of mens belief? Certainly, Fathers, were it necessary that the imputation of *Calvinisme* must fall either upon them, or upon you, I should find you in a very sad condition. Their discourses are as Catholic as yours; but their carriage confirms their faith, yours is dissonant to yours. For did you believe, as they do, that bread to be really changed into the body of *Jesus Christ*, why do you not, as they do, require that the stony and icy hearts of those whom you advise to approach it, should be sincerely converted into fleshy & affectionate hearts? If you believe *Jesus Christ* to be there under a qualification of death, to teach those that approach it to die to sin, the world, & themselves, why do you admit those to come near it, in whom vices and sinful passions are still living and predominant? And how can you account those worthy to eat the bread of heaven, who deserve not to eat that of earth?

O what a transcendent veneration have they for this sacred Mystery, who employ their zeal to persecute those that honour it, by so many holy communions; & to flatter such as dishonour it, by so many sacrilegious communions. how does it become these Assertors of so pure & adorable a sacrifice, to fill up the table of *Jesus Christ* with inveterate sinners, coming immediately from their scandalous deportments, & to place among them, a Priest whom his very confessor sends from his uncleanness to the altar, there to offer up, in the place of *Jesus Christ*,  
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that most holy victime to the God of holiness, and to direct it with his most polluted hands into mouths equally polluted? Is it not a proceeding worthy those, who practise this *all over the world*, according to the Maxims approved by their own General; to charge the Author of the book of *Frequent Communion*, and the *Nunnes* of the Blessed Sacrament, with not believing the Blessed Sacrament?

And yet this does not satisfy them; but, to fill up the measure of their passion, they must needs accuse them of having renounced *Jesus Christ* and their Baptisme. These, Fathers, are not trivial stories, such as yours. No, they are the desperate fallies, whereby you have filled up the measure of your detraction and calumnies. So transcendent a forgery had not been in hands fit to manage and maintain it, had it continued in those of your good friend *Filleau*, who first started it; no, your Society hath owned it publicly, and your Father *Meynier* hath lately maintained it, as a certain truth, that *Port-Royal* hath for these 35. years, been engaged in a secret plot, whereof Mr. de *Saint Cyran* and *Jansenius* were the chief, to destroy the *Mystery* of the incarnation, to make the Gospel be looked upon as an apocryphal storie; to exterminate Christian Religion, and to build up Deisme upon the ruines of Christianity. Is this all, Fathers; will you at last be satisfied, if the world believe all this of those whom you hate? Will your animosity be satiated, when you have made them detestable not only to all those who are in the Church; by combining with *Geneva*, which you charge them with, but also to all those that believe in *Jesus Christ*, though out of the Church, by the *Drisme* you accuse them of?

But who will not be surprized at the blindness of your proceedings? For who do you expect will be perswaded upon your bare word, without the least shadow of proof, and that with all the contradictions imaginable, that Bishops and Priests, who have constantly

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stantly preached the grace of *Jesus Christ*, the purity of the Gospel, and the obligations of Baptisme, had renounced their Baptisme, and the Gospel of *Jesus Christ*, that they endeavoured nothing so much as to establish that Apostasie, and that it is still the design of *Port Royal*? Who will believe it Fathers? Do you believe it your selves, wretches as you are? But to what extremities are you reduced, since that you must be necessitie either make good this charge, or pass for the lowdest Detractors that ever were? Prove it, then, Fathers; name that *Ecclesiastick* of good worth which you say was present at, and one of, that assembly of *Burg-fountain*, in the year 1621. and had discovered; to your friend *Pilleau*, the design then and there undertaken to ruine Christian Religion. Name those six persons, who you say did in the same place lay down the grounds of the conspiracy. Name him who is meant by these Letters A A. who, you say, pag. 15. is not *Anthony Arnauld*, because he hath convinced you that he was not then nine years of age, but another who is alive, and is too much a friend to *Monsieur Arnauld*, to be unknown to him. It seems then, you know him, Fathers, and consequently, if you have any the least respect for Religion, you are obliged to make discovery of this impious wretch, to the King, and Parliament; that he may be punished according to his demerits. You must speak freely, Fathers; you must name him, or expect the confusion of never being looked on hereafter, otherwise then as infamous Lyars, and hypocrites, unworthy ever to be credited. 'Tis in this manner, that the good Father *Valerian* hath taught us, that such Impostors are to be racked, and put to their utmost shifts. Your silence hereupon will be a full, and absolute conviction, that this is nothing but a diabolical Calumny. The most implicit friends you have, will be forced to acknowledge; that it will not be thought an effect of your virtue, but your weakness; and admire that you have been so wicked, as to make  
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it reach to the Religious women of *Port-Royal*; and to affirm, as you do p. 14. that the *secret Rosary of the Blessed Sacrament*, composed by one of them, was the full fruits of that conspiracy against *Jesus Christ*; and p. 95. that they are inspired with all the detestable maxims of that book; which if you may be credited, is an institution of *Deisme*. Your impostures upon that writing, have received a total rout already, in the defence of the Censure of the late Arch-bishop of *Paris*, against your Father *Brisacier*. You have nothing to reply thereto; and yet can you not forbear wrestling it, after a more shameful manner then ever; to fasten on Religious women, (whose piety is known to all the world,) nothing less then the height of impiety! Barbarous and base Persecuters! Are not the most retired monasteries, Sanctuaries against your calumnies? While these sacred Virgins do, day and night, adore *Jesus Christ*, and the Blessed Sacrament, according to their institution, you cease not, day and night, from publishing it abroad, that they believe him not to be either in the Eucharist, or yet at the right hand of his Father: and you publicly cut them off from being members of the Church even while they are secretly praying for you, and the whole Church. You traduce those who have neither ears to hear you, nor tongue to answer you. But *Jesus Christ*, (in whom they are hidden, so as not to appear but with him) hears you, and answers for them. Nay, he is heard even this day, with that holy and terrible voice, which startles Nature, and comforts the Church. And it is to be doubted, Fathers, that those who harden their hearts, and obstinately refuse to hear him when he speaks as a God, will be forced to hear him with confusion, when he shall speak to them as a judge?

For, in a word, Fathers, what account will you be able to give him of so many calumnies, when he shall examine them, not according to the fantastical imaginations of your Fathers, *Disastillus*, *Gans*, & *Pennslo*, but

according to the rules of his eternal truth, and by the holy ordinances of his Church, which is so far from palliating or excusing that crime, that she not only abhors it, but hath punished it in the same manner as voluntary homicide. For she hath suspended calumniators as well as murderers from the Communion, till the hour of death, by the I. and II. Council of Arles. The Council of Lateran thought those unworthy to be received into the Ecclesiastical State, who were convicted thereof, though they were reformed of it. Some Popes have threatned those who had calumniated Bishops, Priests or Deacons, to be denied the Communion at their death. And the Authors of this scandalous Libel, who could not prove what they had advanced, were by Pope Adrian, condemned to be whipped; note Reverend Fathers, *flagellentur*. How hath the Church ever been from the errors of your Society; which is grown so corrupt, as to excuse crimes, great, as that of Calumny; that you may commit them with more impunity.

No doubt, Fathers, but you might by this means, abundance of mischief in the world, if God had so ordered it, that you your selves should furnish the means to prevent it; and to render all your calumnies ineffectual. For there is no more to be done, then to discover this strange maxime, that excuses them from crime, to deprive you of all credit thereby: Calumny is unprofitable if there be not joined with it, a great reputation of Sincerity. A detractor can never compass his ends, if he be not thought to abhor detraction, as a crime he is incapable of. And so Fathers, your own principle betrays you. You have established it for the security of your Conscience. For you would detract, and yet not be damned; but be of the number of those bad and pious calumniators, of whom Saint Athanasius speaks. You have therefore, to keep your selves out of hell, embraced this maxime; which indeed

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keeps you out, as far as the credit of your Doctors can secure you? But the very same maxime, which according to them, frees you from the evils you fear in the other life, deprives you, in this, of the advantages you expected to make of it. So that while you endeavour to avoid the vice of Detraction, you lose the benefit of it, so contrary is evil to it self, and so is it ravelled and destructive to it self by its own malice.

You might caluminate with much more advantage to your selves, should you pretend to affirm, with Saint Paul, that simple evil-speakers, *maledici*, are unworthy to see God, since that your calumnies would thereby be the more credited, though the truth known, you would condemn your selves: but when you say, as you do, that calumnie against your enemies is no crime, your reproaches will not be believed, and yet you will nevertheless be damned. For Fathers, there is nothing so certain, as that your great Authors can neither divert the justice of God, nor you give a greater demonstration of your not remaining in the truth, then that you make lies your refuge. If truth were of your side, she would fight for you; she would overcome for you; and what enemies ever you had, Truth would deliver you out of their hands; according to her promise. You have no recourse to lying, but to maintain the errors where with you flatter the sinners of this world; and to keep up the calumnies, whereby you oppress those good people, who oppose them. Truth being contrary to your designs, it was requisite you put your trust in lies, as the Prophet sayes. *Because you have said, the evils which afflict mankind shall not reach us; for we have made falsehood our refuge, and under vanity are we hid.* But what answer does the Prophet make thereto? *Because,* saith he, *you have put your trust in calumny and tumult; sperastis in calumnia et tumultu; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh*

denly at an instant. And he shall break it as the breaking of the Potters vessel, that is broken in pieces, he shall not spare: so that there shall not be found in the bursting of it, a sherd to take fire from the hearth, or to take water withal out of the pit. Because, as another Prophet sayes, with lies ye have made the heart of the righteous sad, whom I have not made sad: and strengthened the hand of the wicked that he should not return from his wicked way, by promising him life. I will therefore deliver my people out of your hand, and ye shall know that I am the Lord.

We must therefore needs hope, Fathers, that if you do not reform, he will take out of your hands those that you have so long deceived, either by suffering them to continue in their disorders through your ill conduct, or by paysoning them with your calumnies. He will raise in some an apprehension that the erroneous maximes of your Casuists will not secure them from his indignation; and will engrave in the minds of others a just fear of their own destruction, for hearing you, and giving credit to your impostures, as you destroy your selves by inventing them, and scattering them about the world. This cannot admira any thing of circumvention: God is not mocked, and no man shall, without being accomptable therefore, break the Commandment he hath given us in the Gospel, of not condemning our neighbour, till we are well assured that he is guilty. And therefore, what professions soever they may make of Godliness who are already to entertain your forgeries, and under what pretence soever of devotion they may do it, they may well fear being shut out of the Kingdome of Heaven, for that only sin, of having attributed such enormous crimes as those of heresie and schisme, to the charge of Catholick Priests and Religious Women, without any other proofs, then such palpable impostures as yours are. The Devil, sayes Sales, Bishop of Geneva, is upon the tongue of the evil speaker, and in the ear of him that hearkeneth to him. And distraction,



saith Saint Bernard, Cant. 24. is a poison which mortifies charitie, both in the one and the other. So that one single calumny may prove mortal to an infinite number of souls; since it destroyes, not only those that divulge; but also all those that do not renounce it.

Paris, Decemb. 4.

1656.

## Post-script.

REVEREND FATHERS,

**M**Y Letters were not wont to come so close one in the neck of another, nor yet to be so large. The short time I have had hath been the cause of both. I had not made this longer then the rest, but that I had not the leisure to make it shorter then it is. The reason which obliged me to be the more hasty, is better known to you then to my self. Your Answers proved very unfortunate to you. You have therefore done very well to take a new course; but I am not absolutely satisfied that you have made a good choice, and have some jealousy what the world will say, viz. that you were afraid of the BENEDICTINES.

I understand, that he, whom all the world thought Author of your Apologies, disclaims them, and is troubled that they are fathered on him. He does well, and I was too blame to think him guilty of any such thing. For what assurance soever might have been given me of it, yet should I have thought him a person of too much judgement to believe your Impostures, and of too much honour to publish them, if he did not. There are few in the world that dare attempt those excesses, That are familiar with you, and which carry but too much of your character, to afford me any excuse, that I knew you not thereby. I was carryed away with the common report. But this excuse, which were haply too much for you, is not enough for me, who have made a profession not to say any thing without certain proof, and who have not said ought but that, I repent me of it, I disclaim it, and I wish you would make your advantage of my example.

To the Reverend Father,  
**F. A N N A T,**  
 Of the Society of JESUS,  
 Confessor to the KING.

From the Author of the Letters to the Provincial.

**L E T T E R X V I I.**

**A R G U M E N T.**

The groundless imputation of Heresy, the last refuge of the Jesuits, in answering their adversaries. The disproportion there is, between the Jesuits and those that oppose them, and the great advantages of the former over the Latter. The answer of the Jansenists to the objections of the Jesuits, concerning the 5. condemned Propositions. A Jesuitical evasion, whereby a man becomes a Heretick, though he make ever so clear a profession of his Faith. The great difference between the Jesuits and the Jansenists, concerning the five Propositions, amounts only to this matter of fact, viz. whether they are in Jansenius? Efficacious Grace not at all meddled with in the Constitution. The difference between St. Basil and St. Athanasius, concerning the writings of St. Denys of Alexandria; the difference between two Popes; and two Councils, about the same proposition, yet without Heresie on either side. Origen, condemned by several Councils and

Popes, is nevertheless vindicated by F. Halloix a Jesuit; and the writings of Theodoret against St. Cyril, though condemned by the V. Generall Council, as containing the Nestorian Heresie, cleared thereof by F. Sirmond, a Jesuit. A decree of Pope Honorius, though condemned by several general Councils, and Popes, as favouring the heresie of the Monothelites is vindicated from that heresie by Card. Bellarmine. All applied to the present case. The difference between matter of fact, and matter of Faith. The reason of the Jesuits exasperation against Jansenius, and their damnable policy in endeavouring to force their Adversaries to subscribe the condemnation of the propositions, together with an acknowledgement of their being in Jansenius.

#### REVEREND FATHER,

YOur late proceeding had brought me into a kind of belief, that you would have been glad both sides had given over, and sat still; and I was willing it should be so. But you have since spawned so many writings in a short time, that it seems there is no great certainty of a peace, when it depends on the silence of the Jesuits. I know not whether this rupture will prove much to your advantage; but for my part, I am not troubled at it, were it only that it gives me occasion to refute that ordinary reproach of Heresie, wherewith you fill all your books.

It is indeed time, that once for all I give an unavoidable check to the confidence you take to treat me as an Heretick, which grows stronger and stronger in you every day. You are so far guilty of it in the book last published by you, that it is not to be suffered, and

and I might well in curre the suspicion of it, should I not make such an answer thereto as a reproach of that nature deserves. I had slighted this injury in the writings of some others of your Society, as well as a many others which they had shuffled into them with it. My XV. LETTER had answered them sufficiently ; but you speak of it now after another manner ; you very earnestly make it the main head of your vindication : 'tis in a manner the onely thing you have to alledge for your selves. For you say, *That for a small answer to my XV LETTERS, it is enough to say fifteen times, that I am an Heretick, and that being declar'd such, I do not deserve any credit to be given me.* So that you make my Apostasie to be out of all controversie, supposing it as an undenyable principle, upon which you build so confidently. 'Tis therefore in good earnest that you treat me as an heretick, and it is therefore in as good earnest that I answer you thereto:

You know, Father, that a charge of this nature is of such consequence, that it is an insupportable temerity to put it in against any man if it cannot be fully proved. I therefore desire you to produce your evidence. When was I seen at *Charenton* ? When have I neglected coming to Mass, and doing those duties which Christians are obliged to in their practises ? When did I any action arguing the least compliance with Hereticks, or schisme in the Church ? What Concil have I contradicted ? What constitution of the Pope have I violated ? Answer must be made to these questions, or, you know what I would say. And what answer do you make ? I entreat all the world to observe. You suppose in the first place, *That he who writ the LETTERS hath some relation to Port-Royall.* Then you assume, *That Port-Royall hath been declared hereticall ;* and thence conclude, *that he who writ the LETTERS is declared an Heretick.* This kind of accusation reflects not on me at all, Fa-

ther, but onely on *Port Royall*, and you charge me with it no further then you suppose me to relate to that place. So that I shall have no hard task to vindicate my self, since I need do no more then tell you, that I am not of that place; and refer you to my Letters, where I have said *that I am alone*, and in express termes, that *I am not of Port Royall*; as I have done in my XVI. Letter, which came abroad immediately before your book.

You must then take some other course to prove me an Heretick, or you betray your weaknesse to all the world. Prove then by my writings that I submit not to the *Constitution*. I have not written so much: there are onely **XVI. LETTERS** to be examined, in all which I desie you, nay, all the world, to find the least expression, tending to any such thing. But I can shew you in them the quite contrary. For when I said for instance, in the XIV. *that a man killing,* (*according to your Maximes,*) *one of his brethren in mortal sin, damnes him for whom Jesus Christ died*, do I not evidently acknowledge that Jesus Christ died for that damned soul? and consequently it is false, *That he died onely for the Predestinate*; which is that that is condemned in the first Proposition. It is therefore clear, Father, that I have not said any thing, whence it might be thought I assert those impious propositions; which I detest with all my soul. And though *Port-Royall* should maintain them, you cannot thence infer any thing against me, because, I have not, I praise God, any dependance save that on the holy *Catholick, Apostolick, and Roman Church*, wherein I am resolved to live and die, in communion with the Pope the soveraign head thereof, out of which I am perswaded there is no salvation.

What course can you take with a person that talks after this rate, and which way do you intend to set upon me, when neither my discourses nor my writings afford you the least occasion to charge me with here-

heresie, and that I find my safety against your menaces in my own obscurity? You find your selves wounded by an invisible hand, which makes your extravagances apparent to all the world. And you vainly assault me in the persons of those with whom you imagine me to be in union. I fear you not, either out of any concernment of my self or any other, as having no relation to any Community, nor to any person whatsoever. All the credit you can make amounts to nothing as to what concerns me. I hope not any thing from the world, nor do I fear any thing from it; nor do I desire any thing of it; having the grace and assistance of God, I neither want wealth, nor any mans Authority. So that I can elude all your attempts; you cannot fasten on me; endeavour it which way you please. You may have something to say to *Port Royal*; but nothing to me. Many have been turn'd out of *Sorbonne*; but all makes me not quit my lodging. You may well prepare your violent remedies against Priests and Doctors, but not against me; who can pretend to no such qualities. And so perhaps, you never before had to do with a person, that stood so much in defiance of your attempts; and so fit to engage against your Errors; as being free, without engagement, without dependence, without obligation, without relation; not meddling with affairs; one sufficiently acquainted with your *Maximes*; and fully resolv'd to discover them, as far as I shall find God engaging me to do it; so that no worldly consideration, shall retard or take off the edge of my prosecution.

What advantage is it then to you, Father, when you can do nothing against me, to divulge so many calumnies against persons that are not concern'd in the difference between us; as all your Fathers do? These evasions shall not serve your turne. You shall feel the weight of Truth which I oppose against you. I tell you, that you take away Christian Morality, by separating it from the love of God, from which you



give men a dispensation; and you tell me of the death of *Father Mester*, a man I never saw in my life. I tell you that your Authors allow one man to kill another for an apple, when it is a shame to part with it, and you tell me that a *Poor's-box* hath been opened at *Saint Merry*. What do you mean, when you charge me daily with the book of *Holy Virginity*, made by an Oratorian Father, whom I never saw, no more then his book? I cannot but admire you, Father, when you thus consider all that are different from you as one individuall person. Your indignation grasps them altogether, and makes them as it were one body of Reprobates, whereof you would have every one answer for the rest of his company.

There is a vast difference between the Jesuits and those that oppose them. You do really make up one Body, united under one Head, and your rules, as I have already discovered, allow you not to print any thing without the approbation of your superiours, who by that means become accomprable for the errors of every one of you in particular; so as that they cannot excuse themselves by saying that they observed not the errors taught therein; because they ought to have observed them, according to your Ordinances; and according to the Letters of your Generalls, *Aquaviva*, *Vineleschi*, &c. It is therefore not unjustly, that you are charged with the extravagances of those of your fraternity, that are found in their works; when approved by your Superiours, and by the Divines of your Society. But for my part, Fathers, the case is much otherwise. I have not subscribed the book of *Holy Virginity*. Though all the poores boxes in *Paris* were opened, I should be never the lesse a Catholick. In a word, I openly and clearly declare it to you; No man is to be responsible for my Letters but my self; and I am not accountable for any thing but my Letters.

Here might I sit still, Father, and not say any thing of those other persons whom you treat as hereticks:

so to exempt my self from that charge. But since I am the occasion of it; I think my self in some sort, obliged, to lay hold of the same occasion, so as to make three advantages of it. For it is one considerable advantage to clear up the innocency of so many calumniated persons. 'Tis another, and that very pertinent to my purpose, to discover still the artifices of your Politics in this accusation. But that I look on as of most concernment, is, that I shall satisfy the world of the falshood of that scandalous report which you scatter so much up and down, *That the Church is divided by a new heresy*. And whereas you abuse abundance of people, by making them believe that the points, upon which you endeavour to raise up so great a tempest, are essential to faith, I conceive it a business of very great importance to destroy these false impressions, and clearly to explain wherein they consist, so to make it really appear that there are no Hereticks in the Church.

For is it not true that if it be demanded, wherein consists the heresie of those whom you call *Jansenists*, it will be presently answered, that it is for that they affirm, *That the Commandments of God are impossible to be observed: That Grace cannot be resisted; and that a man is not at liberty to do good and evil: That Jesus Christ dyed not for all men, but onely for the predestinate, and in a word for that they maintain the five Propositions condemned by the Pope?* Is it not upon this account, you would have the world believe that you persecute your adversaries? Is not this that you assert in your books, in your discourses, in your Catechisme, as you did at Christmas last, at Saint Lewis's, when asking one of your little shepherdesses, *For whom came Jesus Christ into the World, sweet-heart?* For all men, Father, replies she. How then, sweet-heart, it seems you are not one of those new Hereticks who affirm he is come onely for the predestinate? Upon this do children believe you, and with them divers others; for you entertain them with the very same fables in your Sermons;

Sermons, as your Father *Crasset* did at *Orleans*; for which reason he was suspended. And I must acknowledge that I have sometimes believed you. You had given me the same representation of all those persons. So that when you began to accuse them of maintaining these Propositions, I very attentively observed what answer they would make; and I was resolved never to see them again, if they should not have declared that they renounced them as evident impieties. But they did it much more leudly. For *Monsieur de Saint Beue*, Kings Professor in *Sorbonne*, did, in his writings published, censure those V. propositions long before the Pope; and those Doctors put out divers treatises, and among others that of *Victorious Grace*; which they produced at the same time; wherein they renounce those propositions both as hereticall and as new. For they say in the preface, *That those propositions are hereticall and Lutheran, framed and advanced at pleasure; such as were not in Iansenius nor in his defenders; these are their expressions.* They take it ill, that they are fathered on them; and thereupon direct to you these words of *Saint Prosper*, the first disciple of *Saint Augustine*, their Master; to whom the *Semipelagians* in France, attributed the like, purposely to make him odious. There are some, sayes this Saint, who are hurried on by so blind a passion, to discredit us, that they have taken a course that ruines their own reputation. For they have, out of design, soysted certain propositions, fraught with impieties and blasphemies, which they scatter into all parts, to make men believe that we maintain them in the same sence that they expresse in their writings. But the world shall see by this Answer, both our innocence, and the malice of those who have charged us with these impieties, whereof they are the only inventors.

I must needs confesse, Father, when I heard them speak to this effect before the Constitution; when I saw them receive it afterwards with all possible respect; that they offered to subscribe it; and that

Monsieur

Monſieur Arnauld had declared all this more expreſly then I can alledge it, throughout his ſecond Letter, I ſhould have thought it a ſin to doubt of their faith. And accordingly thoſe who would have denyed their friends abſolution before Monſieur Arnauld's letter came abroad, have ſince declared, that after he had ſo clearly condemned the error's lay'd to his charge, there was no reaſon, that either he or any of his Friends, ſhould be cut off from being members of the Church. But your proceeding hath been otherwiſe; which gave me firſt occaſion to miſtruſt that you were not free from paſſion.

For whereas you had threatned to make them ſign that Conſtitution when you thought they would have oppoſed it, when you ſaw they were inclinable thereto of themſelves, you let the buſineſſe fall to the ground. And though it might have been expected, that you ſhould afterwards have been ſatisfy'd with their carriage, yet muſt you needs treat them ſtill as hereticks, becauſe, ſaid you, *there was a diſconſonancy between their hearts and their hands, and that they were Catholicks externally and hereticks internally*, as you have expreſſed your ſelf in your Anſwer to certain Queſtions, p. 27. and 47.

What a ſtrange proceeding did this ſeem to me, Father? For what man is there of whom there might not as much be ſaid? And what diſturbances might not ſuch a pretence as this raiſe! If a man reſuſe ſaith Saint Gregory the Pope, to believe their confeſſion whoſe faith is conformable to the ſentiments of the Church, he brings the faith of all Catholicks in queſtion. I therefore was in ſome doubt, Father, that it was your deſign to make theſe perſons hereticall, though they were not ſuch, as the ſame Pope ſayes, upon a diſpute of the like nature in his time, becauſe, ſaith he, it is not to oppoſe hereſies, but to make a hereſie, to reſuſe to believe thoſe, who, by their confeſſion, make it appear that they are in the true faith: *Hoc non eſt hæreſim purgare,*

*purgare, sed facere.* But I was convinced that in effect there were no hereticks in the Church, when I say they had so well cleared themselves from all these heresies: that you were not able to charge them with any error contrary to faith: and that you were reduced to that extremity, as to quarrel with them, only about questions of *fact*, concerning *Iansenius*, which could not be matter of heresie. For you would oblige them to acknowledge that these propositions were in *Iansenius*, word for word, wholly, and in expresse terms; as you have it; *Singulares, individua, totidem verbis, apud Iansenium contenta*, in your *Cavilli*, p. 39.

From that time, I looked on the dispute between you, with much indifference; while I thought you disputed about the truth or falsity of the Propositions, I heard you with attention, for so far it concerned matter of *Faith*: But when I saw that the business in controversy was only to know whether they were *word for word* in *Iansenius*, (there being no concernment of Religion in it,) I troubled not myself any further with it. Not but that it might be very likely you spoke truth; for to say that such a sentence is *word for word* in an Author, it is a thing not much subject to mistake. And for that reason can I not much wonder that so many persons, both in *France* and *Rome*, should, upon an expression so free from suspicion, be perswaded that *Iansenius* had really maintained them. But it must withal needs add to my astonishment, when I understood that even that very matter of *fact*, which you had proposed as so certain, and of such consequence, was false; and that you were defied to cite the pages of *Iansenius* where you had found those Propositions *word for word*; which yet you were never able to do.

I will give you an account of the whole proceeding; because, methinks, it very much discovers the spirit of your Society in all this Affair; and that men must needs

needs wonder, to see, that, notwithstanding all I have said, you have not forbore to give out, that they are still hereticks : but you have only changed their heresie according to time. For proportionably to their vindicating of themselves from one heresie, your Fathers still fastened another on them; to the end they might never be free. Thus in the year 1653. their heresie was about the *quality* of the Propositions. Thence it was translated to the word *for word*. Then you brought it into the *heart*. But now all this is vanished, and they must needs be hereticks, if they will not give it under their hands, *That the sense of the Doctrin of Jansenius is included in the sense of the five Propositions.*

This is the subject of your present dispute. You are not satisfied that they condemn the five Propositions, and together with them, whatever *Jansenius* might contain that were conformable thereto, and contrary to *St. Augustin*; for all this they do, So that the question is not for instance, to know *whether Jesus Christ dyed only for the Predestinate*; that they condemn as well as you; but whether *Jansenius* be of that opinion or no. And upon that ground, it is that I declare to you more freely than ever, that I value your dispute little, since the Church is not much concerned in it. For though I am no more Doctor then you are, Father, yet can I well perceive there is not any matter of Faith in it, since the only question is to know the judgement of *Jansenius*. Did they believe, that his doctrine were conformable to the genuine and literal sense of those propositions; they would condemn it; and they refuse not to do it, but out of a perswasion, that it is very much different from it; and so though they should misunderstand it, they were not therefore hereticks, since they understand it only in a Catholick sense.

To clear up the business by an example, I will instance in that diversity of sentiments which happened between *Saint Basil* and *Saint Athanasius*, concerning



ing the writing of Saint Denys of Alexandria, wherein Saint Basil thinking he had met with somewhat of the sense of Arius against the co-equality of the Father and the Son, he condemned them as hereticall. Saint Athanasius, on the contrary, thinking they contained onely the true sense of the Church, maintained them as Catholick. Do you think, Fathers, that Saint Basil, who held these writings to be Arian, had any right to treat Saint Athanasius as a Heretick because he maintained them? And what reason should he have had to do so, since it was not the Arianisme that he maintained therein, but the true faith which he thought they contained? If these two Saints had agreed about the true sense of these writings, and that they had both discovered that heresie in them, Saint Athanasius could not certainly have maintained them without heresie: but since they differed about the sense, Saint Athanasius was Catholick in maintaining them, even though he mis-understood them; since it would have been onely an error of fact; and that he maintained not any thing in that doctrine but the Catholick faith, which he supposed it had contained.

This, Father, I apply to you; were you agreed about the sense of Jansenius, and should they grant you that he holds, for instance, *that grace cannot be resisted*, those that should refuse to condemn him were hereticks. But when you are in dispute about the sense, and they think that according to his doctrine *grace may be resisted*, there is no reason you should treat them as hereticks; what heresie soever you may your selves attribute to him; since they condemn the sense you suppose to be therein; and you dare not condemn the sense they suppose therein. If therefore you would convince them, make it appear that the sense they attribute to Jansenius is hereticall; for, in that case, they themselves will be such. But how can you make them so, when it is evident, according to your own acknowledgement, that the sense they give him is not condemned?

To make the business yet more clear, I shall take for a principle that which you will grant to be such, your selves, that the doctrine of efficacious Grace hath not been condemned; and that the Pope hath not medled with it, in his Constitution. And in effect, when he would judge of the V. Propositions, the point of efficacious grace was put out of all hazard of censure. This appears clearly by the judgement of the Consultors; to whose examination the Pope referred the business. These judgements I have in my hands, as well as diverse others in Paris, and among the rest, my Lord Bishop of Montpellier, who brought them from Rome. There we find that they were divided in their opinions; and that the most eminent among them, as the Master of the Sacred Place, the Commissary of the holy office, the Generall of the Augustine Friars, and others, conceiving that those propositions might be taken in the sense of efficacious grace, were of opinion that they ought not to be censured; whereas the rest, granting that they ought not to be censured, if they had had that sense, yet thought they should be censured, for that, according to what they declare, their proper and natural sense was far from it. And thereupon the Pope condemned them, and the world hath submitted to his judgement.

It is therefore certain, Father, that efficacious grace hath not been condemned. And indeed it is so vigorously maintained by Saint Augustine, by Saint Thomas and all his School, by so many Popes and Councells, and by universall Tradition, that it were impiety to charge it with heresy. Now all those that you treat as Hereticks declare, that they find not any thing in Jansenius, but that doctrine of efficacious grace. And this is the onely thing they maintain at Rome. You have acknowledged it your self Cavil. p. 35. where you have declared, that speaking before the Pope, they said not a word of the Propositions, ne verbum quidem; and that they spent the whole time in discoursing of efficacious grace. And

So, whether they are deceived or not in this supposition, thus much is at least cleare, that the sense they suppose is not heretick; and consequently they are no hereticks. For to cut the knot in a word: either *Jansenius* hath not taught any thing but efficacious grace, or he hath taught something else: in the former case he is charged with no errors; in the latter, he hath no Defenders. All the question then, is, to know, whether *Jansenius* hath taught any thing in effect besides efficacious grace, and if it be found that he hath, you shall have the reputation of having understood him best; but they shall not be so unfortunate as to have erred in matters of faith.

We are therefore to give God the praise, Father, that in effect, there is no heresy in the Church; since that the businesse in agitation concernes onely matters of fact, whence there cannot any issue. For the Church decides points of *Faith*, with a divine authority, & she cuts off all those that refuse to embrace them: but she proceeds otherwise in matters of *fact*. And the reason of it is, that our Salvation is fastened to the faith that hath been revealed to us, and is preserved in the Church by Tradition; but it hath not any dependence on other particular matters of fact, which have not been revealed from God. Thus is a man obliged to believe that it is not impossible to keep the Commandements of God; but is not obliged to know what *Jansenius* hath taught upon that subject. God therefore, in the determination of points of *faith*, guides the Church, by the assistance of his spirit, which cannot erre; whereas in matters of *fact*, he leaves her to sense and reason, the natural judges thereof. For it is God only that can instruct the Church in matters of Faith; but there needs no more then to read *Jansenius*, to know whether such & such propositions be in his book. And thence it comes that it is heresie to oppose decisions of faith; because it is the opposition of a mans own spirit, to the spirit of God. But it is not heresie, (though it may haply be temeritie,) not to believe.

believe certain particular matters of fact; because it is no more then opposing Reason which may be clear, to an Authoritie that is great, but, in that, not infallible.

This is generally acknowledged by all Divines, as is apparent by this Maxime of Cardinal Bellarmine of your Societie; General Councils, legally convened, cannot erre in defining articles of Faith, but they erre in questions of fact. And elsewhere; The Pope, as Pope, though in the head of an Oecumenical council, may erre in particular controversies relating to matter of fact, such as principally depend upon information and the deposition of witnesses. And Cardinal Baronius in like manner; We must absolutely submit to General Councils in point of Faith; but for what concerns particular persons and their writings, the censures that have been past upon them, have not haply been observed with the rigour they ought; because there is not any one, whose use it may not be, to be mistaken therein. 'Twas upon this ground, that my Lord Arch-Bishop of Tholouse drew this rule out of the Letters of two eminent Popes, Leo, and Pelagius II. That the proper object of Councils, is Faith; and that whatsoever is resolved herein besides what relates to Faith, may be reviewed and examined; whereas what hath once been decided in matter of faith, ought not to be brought into any after-examination; because, as Tertullian saith, the rule of Faith is inalterable and intractable.

Thence it comes to pass, that though General and Legall Councils have never been found contrarie one to another in points of Faith; because as Monsieur de Tholouse saies, it is not allowed that what had been already decided in matter of faith, should be brought into after-examination, yet these very same Councils have been observed to differ in matters of fact; where the difference was, about the understanding of an Author; because as the same Monsieur de Tholouse saies, it is not allowed, that what had been already decided in matter of faith should be brought

brought into after examination, these very same Councils have been observed to differ in matters of fact, where the difference was about understanding of an Author, because the same Monsieur de Tholouse saies, after the Popes whom he cites, *whatsoever is determined in Councils out of the sphere of matters of Faith may be reviewed and re examined.*

Thus do the IV. and V. Councils seem to be contrary one to another in the interpretation of the same Authors ; and the same happened between two Popes, upon a Proposition of certain Monks of Scythia. For after that Pope Hormisdas had condemned it, as understanding it in an ill sense, Pope John, II. his successor, examining it a new, and taking it in a good sense, approved, and declared it to be *Catholick*. Will you hereupon affirm that one of these Popes was an *Heretick* ; Or must you not rather confess, that, provided a man condemn the heretical sense which a Pope had supposed to have been in a writing, he is an heretick, because he condemns not that writing, taking it in a sense wherein it is certain the Pope hath not condemned it ? since that otherwise one of those Popes must needs have fallen into Error.

I thought it not amiss, Father, to accustom you to those contrarieties that happen among Catholics, upon questions of *fact*, about the understanding the sense of an Author ; by giving you thereupon instances of one Father of the Church, against another ; of a Pope against a Pope ; and of a Council against a Council ; so to lead you by the hand to other examples of a like opposition, but more disproportionate. For in those, you shall find *Councils* and *Popes* on the one side, and *Jesuits* on the other ; opposing their decisions concerning the sense of an Author ; and yet you are so far from charging those of your Fraternity, with *heresy*, for so doing, that you think them not guiltie of *temerity* for it.

You know, Father, that the writings of *Origen* have been

been condemned by divers Councils, and several Popes; and particularly by the fifth general Council, containing heresie; and among others *that of the reconciliation of the Devils at the day of Judgment*. Do you think hereupon, that it is of absolute necessitie, for a man to be a Catholick, that he confess that *Origen* did really maintain those errors? and that it is not enough that a man condemn them without attributing them to him? If this be so, what will become of your Father *Halloix*, who hath maintained the puritie of *Origen's* faith, as well as divers other Catholicks, who have undertaken the same thing, as *Picus* of *Mirandula*, and *Genebrard* a Doctor of *Sorbonne*? And is it not further certain, that the same fifth general Council condemned the writings of *Theodoret*, against *Saint Cyril*, as *impious, contrary to true faith, and containing the Nestorian heresie*? and yet Father *Sirmond*, a Jesuit, hath not stuck to vindicate him, and to affirm, in the life of his Father, that those very writings are free from the *Nestorian heresie*.

You see then, Fathers, that when the Church condemns any writings, she supposes in them some error, which she condemns; and then it is matter of faith that that error is condemned: but it is not of faith, that those writings contain, in effect, the error which the Church supposes therein. I think this hath been sufficiently proved; and so I shall conclude these examples with that of Pope *Honorius*, whereof the storie is so well known. About the beginning of the seventh Age, the Church being in some disturbance by reason of the heresie of the *Monothelites*, this Pope, to determine the difference, made a Decree, which seemed to favour those Hereticks, so that many were scandalized at it. Yet the business was smothered with little noise, during the time of his Popedom: but about fiftie years after, the Church being assembled together in the sixth generall Council, wherein Pope *Agatho* presided by his Legate, this decree was brought in thither; and after  
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it was read and examined, was condemned, as containing the heresie of the *Monothelites*; and, as such, burnt in a full assembly; together with the other writings of those Hereticks. And this decision was received with so much veneration and uniformitie throughout all the Church, that it was afterwards confirmed by two other general Councils, nay, by the Popes, *Leo II.* *Adrian II.* who lived two hundred years after; no man offering to disturb so universal & so quiet a conformitie, for the space of 7. or eight Ages. And yet some Authors of these late times, and among others, Cardinal *Bellarmino*, were not in any jealousy of being thought Hereticks, though they maintained against so many Popes, and Councils, that the writings of *Honorius* were free from the error which they had declared to have been therein, because, saith he, it being possible that general Councils may erre in questions of fact, we may confidently affirm that the sixth Council was mistaken in that particular fact, and that having not well understood the sense of *Honorius's* Letters, they undeservedly put that Pope into the Catalogue of Hereticks.

I pray observe, Father, that a man runs not the hazard of being an Heretick, who affirms, that Pope *Honorius* was not any, though divers Popes and several Councils had declared him such, and that after examination of the business. I come then to our question; and I give you leave to make your cause as good as you can. What will you say, Father, to make your adversaries hereticks? That Pope *Innocent X.* hath declared that the error of the five propositions is in *Jansenius*? I allow you to say all that. What conclusion will you draw thence? That it is heresie not to acknowledge that the error of the five Propositions is in *Jansenius*? What think you of it Father? Is not this a plain question of fact, of the same nature as the precedent? The Pope hath declared that the error of the five Propositions is in *Jansenius*, just as his predecessors had declared that the errors of the *Nestorians* and *Monothelites* were

was in the writings of *Theodoret* and *Honorius*. Whereupon your Fathers have written, that they willingly condemn'd those heresies, but are not satisfied that the Authors did maintain them; in like manner do your Adversaries say now, that they do indeed condemn the five propositions, but do not grant that *Jansenius* taught them. These cases, Father, are certainly such of the same nature. And if there be any difference between them, it is easily perceived how much it lies for the advantage of the present question, by the comparison of divers particular circumstances; which being visible of themselves I shall not insist upon. How comes it then, Father, that in the same case, your Fathers are *Catholicks*, and your Adversaries, *hereticks*? And by what strange exception do you deprive them of a libertie, which you allow all the rest of the faithful.

What will you say to this Father? *That the Pope hath confirm'd his Constitution by a Brief?* I answer you, that no general Councils, and two Popes have confirm'd the condemnation of *Honorius's* Letters. But what force do you pretend to give the words of this Brief by which the Pope declares, *That he hath condemn'd the doctrine of Jansenius in those five Propositions?* What does this add to the Constitution, and what may be inferr'd thence, but that the VI. Council condemn'd the doctrine of *Honorius*, because they believed it to be the same with that of the *Monothelites*; so the Pope sayes, that he hath condemn'd the doctrine of *Jansenius* in those five Propositions, as supposing it to be the same with those five Propositions. And indeed, how could he but believe it? Your Society publishes nothing else, and you your self, Father, who have said they were there word for word, were in Rome at the time of the Censure; for I meet with you every where. Could he have distrusted the sincerity or the abilities of so many grave Religious men? And how could he but believe that the doctrine of *Jansenius* was the same with that of the five Propositions, when

when he had your security that they were, *word for word*, in that Author? It is therefore evident, Father, that if it happen *Jansenius* held them, we shall not need say, as your Fathers have done in their examples, *that the Pope was deceived in the matter of fact*, (which to publish argues alwayes the indiscretion of the publisher,) but there need be no more said, then that *you have deceived the Pope*, which implies nothing of scandal, you are now so well known to all.

Thus, Father, is this matter far from being able to form an heresie. But it being your desire to make it one at any rate, you have endeavoured to turn the question from *matter of fact*, to translate it into a point of *Faith*. And that you do thus. *The Pope*, say you, *declares that he hath condemned the doctrine of Jansenius in those five Propositions: it is therefore of faith, that the doctrine of Jansenius concerning these five Propositions is Heretical, whatever it be*. This, Father, is certainly a very strange point of Faith, that a doctrine is heretical, *whatever it may be*. What, if according to *Jansenius* a man may resist the internal grace, and if it be false according to him that *Jesus Christ* died only for the predestinate, shall that also be condemned because it is his doctrine? Shall it be true in the Constitution of the Pope, *that a man hath the liberty to do either good or evil*, and shall it be false in *Jansenius*? By what fatalitie must he be so unhappy, that truth becomes Heretical in his book? Must it not then be acknowledged that he is heretical only in case he be conformable to these condemned errors, since the Popes Constitution is the rule to which we must apply *Jansenius*, to judge of him according to the compliance there will be, between them; and that this question, *viz. whether his doctrine be heretical*, will be resolved by this other question of fact, *viz. whether it be conformable to the genuine sense of these propositions*; it being impossible it should not be heretical, if it be consonant thereto; and Catholick, if it be contrary thereto. For in fine,  
since

that according to the Pope and the Bishops, the propositions are condemned in their proper and genuine sense, is impossible they should be condemned in the sense of *Jansenius*, unless it be in case the sense of *Jansenius* be the same with the proper and genuine sense of these Propositions; which is matter of fact.

The question therefore sticks still at matter of fact, so that it cannot by any means be brought into matter of right; and consequently, it cannot be made matter of law. But you might well make it a pretence of perjury, were there not some hope left, there will not so far engage into your concerns, as to further unjust a proceeding, & be prevailed with to give it under their hands, as you would have it, that they condemn those propositions in the sense of *Jansenius* without explaining what that sense of *Jansenius*, is. There are few will be drawn in to sign a blank confession of faith. Now to sign that, were to sign such a one, which you would afterwards fill up with what you pleased, since you were at liberty to give what interpretation you thought fit to the sense of *Jansenius*, which had not been explained. Let it therefore be explained before hand; else you will get us off with a NEXT POWER, *abstrahendo ab omni*. You know this does not do well in the world. These men hate ambiguity, especially in matters of faith, where it is but just men should understand at least what they condemn. And how could it come to passe, that the Doctors, who were perswaded that *Jansenius* had no other sense then that of efficacious grace, should be sworn to declare that they condemned his doctrine without explaining it, since that, according to the judgement they have of it, and which they still persist in, it were onely to condemn efficacious grace, which cannot be done without crime? Were it not then a strange Tyranny they should be reduced to this wretched extremity, either of making themselves guilty before God, by signing that condemnation, contrary to their conscience, or being treated as Hereticks if they refused?

But all this is carryed on with myſterie; all your motions are politicall, I muſt needs diſcover why you would not explain this ſenſe of *Jansenius*. I write merely to betray your deſignes; and by ſuch diſcovery, to make them ineffectuall. I am therefore to acquaint thoſe, that know it not, that it being your main concernment in this diſpute, to keep up the reputation of the SUFFICIENT GRACE, maintained by your *Molina*, you cannot do it without deſtroying EFFICACIOUS GRACE, which is abſolutely oppoſite thereto. But ſeeing it countenanced at this day in *Rome*, and among all the moſt learned of the Church, being not able to oppoſe it in it ſelf, you have thought fit to aſſault it, ſo as it might not be perceived, under the name of the doctrine of *Jansenius*. Hence was it neceſſary you ſhould endeavour the condemnation of *Jansenius* without being explained; and that to compaſſe your deſign you ſhould give out that his doctrine is not that of efficacious grace, that ſo it might be believed that one was condemned without the other. Thence it comes that you now endeavour to perſwade thoſe that are not acquainted with that Author, that it is ſo. Nay, this you do in particular, Father, in *Cuvill* p. 23. by this ſubtle kind of diſcourſe; *The Pope hath condemned the doctrine of Jansenius; but the Pope hath not condemned the doctrine of efficacious grace: the doctrine therefore of efficacious grace is different from that of Jansenius*. Were this kind of argument concluſive, it might be ſhewn in like manner, that *Honorius* and all thoſe that defend him are hereticks, thus. The VI. Council hath condemned the doctrine of *Honorius*; But the Council hath not condemned the doctrine of the Church, the doctrine of *Honorius* therefore is different from that of the Church. All therefore that defend him are hereticks. It is evident that this concludes nothing; ſince the Pope hath onely condemned the doctrine of the five Propoſitions, which, he hath been perſwaded, is that of *Jansenius*.

But it matters not, for you will not make use of the argument long. It will serve well enough, weak as it is, till you have made the advantage you intend of it. All the end you have in it, is, to draw in those, who would not condemn efficacious grace, to condemn *Jansenius* without any difficulty. When that is done the argument will be forgotten, and the *Signations* will remain, to the eternall remembrance of the condemnation of *Jansenius*; so that you will have the occasion to fall directly upon efficacious grace, by the more solid way of disputation; which you will put into form when the time is come: *The doctrine of Jansenius*, will you say, *was condemned by the universal subscriptions of the whole Church*; but this doctrine is evidently the same, with that of efficacious grace, and you will easily prove; the doctrine therefore of efficacious grace hath been condemned even by the acknowledgment of the defenders thereof. This is the reason why you propose the condemnation of a doctrine to be signed, without explaining it. This is the advantage you expect to make of these subscriptions. But if your adversaries refuse to sign, you spread another net for them upon that refusal. For having craftily mixed the question of *faith*, into that of *fact*, not permitting they should be separated, nor that they should sign one without the other, though they can subscribe both together, yet will you give it out every where that they have refused both together. So that though, in effect, they onely refuse to acknowledge that *Jansenius* hath maintained the Propositions they condemn, which can make no heresie, you will confidently affirm that they have refused to condemn the propositions in themselves, and that therein consist their heresie. And this advantage will you make of their refusal, which is no lesse considerable then what you would have made of their consent. So that if they appeale to the *signations*, they ever fall into your ambuscades, whether they sign or do not sign,



and you will be savers on both sides ; so cunningly have you shuffled your cards, so as to be alwaies winners, what ever may turn up trump.

Ah Father, how intimately am I acquainted with you, and how am I troubled to see that God hath so far forsaken you as to suffer you to be so fortunate in so unfortunate a procedure ! your happinesse it is to be pityed, and cannot be envied, but by those who know not what true happinesse is. Tis a kind of charity to oppose that felicity which you seek after, in all this proceeding ; since you ground it onely on falshood ; and that it is your main design, to make one of these two falsities to be credited, viz. either that the Church hath condemned efficacious grace ; or that those that defend it, maintain the five condemned errors. Be it known therefore to all the world, both that efficacious grace is not condemned, according to your own confession ; and that no body maintains those errors ; that it may be evident to all, that those, who should refuse to sign what you would have exacted from them, refuse it not, but by reason of the question of *fact* ; and that being ready to sign that of *faith*, they cannot be hereticks for that refusal ; since that it is indeed of faith that those propositions are hereticall ; but that it will never be of faith, that they are *Jansenius's*. They are not chargeable with any error, that's sufficient. Perhaps they interpret *Jansenius* over favourably ; but you haply do not interpret him favourably enough. That it shall not be my businesse to discusse. This I am certain of, that, according to your maximes, you believe you may without crime proclaim him a heretick, contrary to your own knowledge ; whereas according to theirs, they could not, without crime, say he is a Catholick, were they not perswaded he is such. They therefore infinitely exceed you in sincerity, Father, they have examined *Jansenius* better then you have ; they are not lesse intelligent then you are, they are

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consequently as much to be credited as you are. But come what will of this point of fact, they certainly are still Catholics; since that, to be such, it is not necessary to say that another is not: and that without lying error at any mans door, it is fair if a man can be clear of it himself.

January 23.

1656.

In the Copy Printed at OSNABRUK, there was this Postscript to the Precedent LETTER.

*Reverend Father,*

If you are troubled to read this Letter, as being not in hand some full character, you have none to quarrel at but your self. I cannot get priviledges as you can. You have such whereby you oppose even MIRACLES, I have not whereby to vindicate myself. The printing houses are personally haunted. Would you not advise me your self to forbear writing any more to you, amidst these extremities? For it is too great a distraction to be reduced to the impression of OSNABRUK.

P 3

To

To the same Reverend FATHER,  
F. A N N A T,  
Of the Society of JESUS,  
Confessor to the KING.

*Upon occasion of a Piece published by him,  
entituled,*

The FAIR DEALING of the  
JANSENISTS, &c.  
From an unknown Person.

ARGUMENT.

The question put to the Jesuits, viz. how, and wherein their Adversaries are Hereticks. The proceedings of the Church towards the Arians, Nestorians, Eutychians, Monothelites, Lutherans and Calvinists, brought in by way of instance to prove the Jansenists not to be Hereticks. The Jesuits very Lucian-ly make the Piety and Zeal of their Adversaries for the reformation of Morality and Discipline, a mark of HERESY.

REVEREND

## REVEREND FATHER,

I have perused, with much diligence, a Treatise published by you, under the title of, **THE FAIR DEALING OF THE JANSENISTS, &c.** I have particularly observed in it, that you can afford your adversaries, that is to say, the Reverend persons belonging to *Port-Royal*, no other terms than those of *Hereticks*; and this you do with so much confidence and peremptoriness, as if it were a thing out of all controversy that they are such; and this accusation seems to be the only buckler you have, to ward off the blows which fall so heavy upon you from the Author of the *Letters to the Provincial*, whom you suppose to be a person that hath some relation to *Port-Royal*. I am, for my part, Reverend Father, to learn, whether he have any to that place or no, and am more inclined to believe he hath not any thing to do there, upon his own word, than to imagine he hath, upon yours, because you do not alledge any thing to prove it. And, if you value my word any thing, you may assure your self, that I neither live in, nor am any Secretary to *Port-Royal*; yet can I not forbear proposing to you certain difficulties, relating to the title you bestow on those of that place, whereof if you give me a clear and satisfactory account without any equivocation, I shall side with you, and acknowledge them to be *Hereticks*.

You know, Father, that, to tell people they are *Hereticks*, is an indeterminate accusation, and such, as in the ordinary apprehensions of men, is rather taken for an injury proceeding from an unexpected sally of passion, than look'd on as a Truth, if it be not discovered how and wherein they are hereticks. For to make them really such, there must be a production of those heretical Propositions which they maintain, and the books wherein they are by them so maintained, as if they were orthodox Truths.

You will therefore give me leave, Father, in the first place to ask you, wherein those Gentlemen of P. R. have discovered themselves to be Hereticks? Is it because they do not submit to the Constitution of Pope Innocent x. and that they do not condemn the five Propositions which he hath condemned? If it be so, I acknowledge them to be Hereticks. But how would your Reverence have me believe any such thing of them, when they clearly affirm it as well in their discourses as writings, that they do submit to that Constitution, and that they condemn what the Pope hath condemned?

Will you say, that this submission of theirs is external only, and that in their hearts they give it no credit? I beseech your Reverence, call them not to account for their thoughts, confine your quarrel to their words and writings. For such a kinde of procedure were unjustifiable, and discovers an animosity and exasperation that speaks little of Christian thoughts; such as if it be suffered, there is not any man whom you may not make a Heretick, nay, indeed a Mahometan, if you please, when you say, that in his heart he does not believe any of the mysteries of Christian Religion.

What is it then that makes them Hereticks? Is it because they will not acknowledge, that those five propositions are in Iansenius's book? To that Reverend Father, I answer, that a thing of that nature never either was or will be matter of Heresie; viz. to know whether condemned propositions are in a book or not. For instance; Whoever says that *Antrition*, such as it is described by the holy Council of Trent, is hurtful, and that it is a sin, is a Heretick; but if a man should only doubt whether that condemned proposition were in Luther or Calvin, it should not make him a Heretick.

In like manner, he that should maintain, as if they were Catholick, the five propositions condemned by the Pope,

*Pope*, were a heretick; but whether they are in *Jansenius* or no, it is not any matter of *Faith*, though it may prove the just ground of division or schisme. I may with your Reverence's favour adde to this, that your Adversaries have declared, that they matter'd not whether they were, or were not in *Jansenius*, and that in what book soever they were found, they condemn them. Where then is their heresie, that it should be affirm'd so lowdly and peremptorily, that they are hereticks?

Be pleas'd to find me a better answer, then to say, That, since the *Pope* and *Bishops* affirm they are in *Jansenius*, it is heresie to deny it; for I grant you, that it may well be a sinne to deny it, if a man be not assur'd of the contrary. Nay, I say further, that it were schisme to dissent from them upon that account; but it can never amount to heresie. Accordingly, if any one, that hath eyes to read, hath not met with them in that book, he may safely say, I have not read them there, and shall not for that be called an heretick.

What hath your Reverence then to alledge, to prove your Adversaries Hereticks? This, no doubt, will be your plea, That Monsieur *Arnauld* in his second Letter hath lately revived one of the five Propositions. But who affirms it? Certain Doctors of the *Faculty* [of *Paris*] dissenting, as to that point, from their Brethren. And upon what ground do they affirm it? Not upon his words, for they are taken out of Saint *Chrysostome* and Saint *Augustine*, but upon a certain sense which they pretend was in the mind of Monsieur *Arnauld*, and which Monsieur *Arnauld* denies had ever come into his thoughts. Now it hath ever been my faith, that charity obliges all men to believe a *Priest* and a *Doctor* giving an account of the hidden things of his heart, such as are not known to any but God himself. But your Reverence may be pleas'd to consider on the other side, that the *Faculty* not divided, but in a full body, hath so often condemn'd your Authors, nay, indeed your



whole Society, that it but too much concerns you to wish all those whom it condemns look'd on no other-wise then *hereticks*.

I am therefore still to seek, how and wherein those persons, whom you call *Jansenists*, are *hereticks*. But me thinks your Reverence might consider, that, if a man for calling his Brother *Fool* runs the hazard of hell-fire, according to the testimony of J E S U S CHRIST in his Gospel; to tell him without any ground or proof, that he is an *heretick*, must certainly be a much more enormous crime, and such as deserves a far greater punishment. All these Informations of *Heresie*, which you are at no further charge about, then that of a shamelesse putting of them upon the file, have no other effect then that of Frighting the ignorant, and raising astonishment in women; but assure your selves, that men of ability will know of you, wherein this *heresie* consists. What, does your Reverence think it rationall, that *Lessius* should escape, when he brings for security for what he sayes, *Victoria* and *Navarrus*; and Monsieur *Arnauld* shall be censur'd, though he speak, as *Saint Augustine*, *Saint Chrysostome*, *Saint Hilary*, *Saint Thomas*, and all his schoole have spoken? How long, I pray is it, since Antiquity became questionable? when happened there any corruption in the faith of our Fathers?

You do all that lies in your Power, to make it appeare that the Gentlemen of P. R. have the character and spirit of *Hereticks*: but before you came to those terms with them, you should have demonstrated that they were really such; and that is it you shall never be able to doe; nay I will, on the contrary, evidently prove that they have neither the forme nor character of *Hereticks*.

When the Church had to do with the *Arians* upon the same score, that which she layd to their charge, was, that they deny'd the consubstantiality of the Son with the eternall Father. Did the *Arians* disclaim this proposition.

proposition or no? Did they declare that they acknowledged an equality and consubstantiality between the Father and the Sonne? No, they never did any such thing, and for that reason were declared *Hereticks*. You accuse your Adversaries of saying, *That it is impossible to keep the Commandments*; They deny they ever said any such thing. They maintain, that they never affirm'd it, either before or since the Pope's *Constitution*. They joyn with you to declare those Hereticks that do affirm it. Therefore they themselves are not Hereticks.

When the holy Fathers declar'd *Nestorius* a heretick, for denying the hypostaticall union of the Word with the blessed humanity, and holding there were two persons in JESUS CHRIST, did the *Nestorians* of that time, or those that have continued that heresie since in the East, renounce what was laid to their charge. Have they not confessed it to be true, that they did admit two persons in JESUS CHRIST, but withall maintain'd it to be no Heresie? That was their language, and accordingly they were hereticks, and continue such to this day. But, when you affirm, that the persons of *P. Royall* maintain, *that a man cannot receive internall grace*, they deny it, and acknowledging jointly with you, that it is a heresie, detest the proposition; which is a proceeding quite contrary to that of the others, who admit the proposition, and deny it to be any heresie. Therefore your adversaries are not Hereticks.

When the Fathers condemned *Eutichez*, because he held there was but one nature in JESUS CHRIST, did he say, that he held it not, and believ'd there were two? Had he but said so much, he had not been condemn'd; but he peremptorily affirm'd there was but one nature in him, pretending, that to affirm it, was no Heresie; and therefore he was an heretick. When you lay it to the charge of those of *Port. Royall*, that they maintain, *That JESUS CHRIST dy'd not* for

For all the world, or for all men, and that he shed his blood only for the salvation of the Predestinate, what answer do they make to it? Do they acknowledge it true, that they are of that opinion? On the contrary, do they not declare, that they hold that opinion to be heretical; that they never maintain'd it, nor ever will maintain it? Nay, they declare, that, one the other side, they think it an error to say, That the blood of JESUS CHRIST was shed only for the salvation of the Predestinate, that he hath shed it even for the Reprobate who oppose his grace; and in a word, they believe, that he dy'd for all men, suitably to the Faith of Saint *Augustine*, the doctrine of S. *Thomas*, and the Definitions of the Council of *Trent*. Does not your Reverence conceive, that this acknowledgement of theirs amounts to as much as if they said, they believ'd it as the *Jesuits* believ'd it, and as *Molina* hath explicated it? They are not therefore hereticks.

When the Church maintain'd against the *Monothelites*, that there were two wills and two operations in JESUS CHRIST, did *Cyrus of Alexandria*, and *Sergius of Constantinople*, and the rest, complain that any thing was impos'd upon them? Did they ever declare that they admitted two wills, and two operations in our Lord and Saviour IESUS CHRIST? No, they never did any such thing, and therefore they were hereticks. When you object to your Adversaries of *Port-Royal*, that, Man, considered after the fall, in the corruption of Nature, *They do not exclude or reject any Necessity of a good or bad action, but the Necessity of compulsion*, they deny it, and teach, on the contrary, that we ever have, in this life, in all those actions whereby we merit either good or evil, an indifference either to act, or not to act, nay, even supposing the presence of efficacious grace, which does not necessitate us, though it infallibly makes us to do that which is good, according to the doctrine of all the *Thomists*. They are not therefore Hereticks.

Lastly,

Lastly, Father, when the Church found fault with *Luther* and *Calvin*, for that they deny'd our Sacraments, as also because they would not believe *Transubstantiation*, and submitted not to the *Pope*, did those Hereticks, to whom you so often compare your Adversaries, ever complain that they were charg'd with any thing more then they affirmed? Have they not maintained, and do they not maintain to this day, those very Propositions? And therefore it is that they are *Hereticks*. When you say to those of *Port-Royall*, that they acknowledge not the *Pope*, that they submit not to the *Councell of Trent*, &c. They make that Answer, which they justly may, namely, that of the *Mentiris impudentissime*, that is to say, *no*, *no*, Reverend Father. For in matters of this importance, it is justifiable, nay, indeed necessary, to give the *Ly*. They are not therefore *Hereticks*; or if they are, they have neither the genius nor character of such; there have not been any of this nature seen in the Church before; and it would be much lesse difficulty to discover in their Adversaries the badge and spirit of *Detractors* and *Impostors*, then in them the character of *Hereticks*.

I can with much ease find, that *hereticks* have often impos'd heresies upon the *Catholicks*. The *Pelagians* affirm'd that *S. Augustine* deny'd *Free-will*; the disciples of *Eurichus* affirm'd that the *Catholicks*, of their times, deny'd the substantiall union of God and Man in *IESUS CHRIST*: the *Monothelites* charg'd the *Catholicks* with making a division and contrariety between the divine and humane will of *IESUS CHRIST*: the *Ichnoclastæ* affirm'd, that we adored *Images*, with that worship which is to be given onely to God himself: the *Lutherans* and *Calvinists* call us *Pope-worshippers*, and say that the *Pope* is *Antichrist*, and we at the same time for that reason detest them; & thereupon we are not *Hereticks*. Accordingly, reverend Father, it is much to be feared, you will be found much more chargeable with the character of *Hereticks* then those whom you charge with heresy.

Heretic. For as to those *Molinisticall* propositions which they object to you, you acknowledge them; but you affirmewithall that they are not *heresies*: those which you object to them, they disclaim, affirming they are *Heresies*; and in that they do what is suitable to the constant proceeding of *Catholicks*; whereas you, reverend Father, behave your selves as hereticks have ever behav'd themselves.

But when you produce the piety and zeal of your Adversaries for the strictnesse of Christian Morality, as a mark of their Heretic, 'tis to be extravagant beyond imagination. Had you made it apparent that they were *Hereticks*, it were lawfull for you to call all that in them, *Hypocrisie* and *dissimulation*; but that one of the *indicia*, whereby you would demonstrate them to be hereticks, should be their piety and zeale for the discipline of the Church, and the doctrine of the holy Fathers, is a thing absolutely insupportable; and accordingly we shall take good heed how we follow your example in that.

And yet, to measure things by what you say, it seems to be out of all controversie, that they are hereticks, and there's no more question to be made of it, then of *Luther*, and *Calvin's* being such. But I shall take your Reverences leave, in an affair of this consequence, to suspend my judgement, or rather, give not the least credit to what you say, till such time as I find them revolted against the Pope, and maintaining the propositions condemn'd by him; and that in their proper signification, as they have been condemn'd. For tell me, reverend Father, if these Gentlemen prove not *Hereticks*, will you justifie me in the sight of God, if I believe them to be such? And for all others, that upon your word believe them to be hereticks, and proclaim it every where, shall they be excus'd at the tribunall of the sovereign Judge, alledging onely for their justification, that they have read it in your Writings?

This, Reverend Father, is all I had to say to you,  
for.

for as to what concerns the pretended *falsifications*, I leave you to the Satyricall whip of the Author of the **LETTERS**. He hath already sufficiently lash'd those of your Fraternity, who had made the like reproaches to him, and therefore you may well expect to smart for it, unless things once come to this passe, that it will be to no purpose to make you any answer, since you say nothing that is considerable which those of your party had not said before you, and to that the Author of the **Letters** hath admirably well answered. For the Book you now bring upon the stage, is an old piece, which you acknowledge your self that you had written four moneths since; whence it comes that you have not so much as a word in it of the X. XI. XII. XIII. XIV. and XV. **LETTERS**, which were all abroad before your writing came forth; and yet you promise in the Title-page, to discover and convict of *Foul play, the Letters written since Easter*. What would your Reverence have men to expect from, or say of a Book stult with impostures even to the *Title-page*.

January 15, 1657.

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To

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To the same Reverend Father

**F. A N N A T,**  
Of the Society of JESUS,  
Confessor to the KING.

**LETTER XVIII.** and last.

Author of the **LETTERS** to the  
**PROVINCIAL.**

**ARGUMENT.**

The Jesuits at last rack'd to a confession of what they mean by the sence of Jansenius; viz. that it is the sence of Calvin, concerning Grace. Their Aduersaries, though alwayes reproach'd therewith, clear'd from maintaining anytbing in that sence. The operations of Grace upon the Free-will, and the power the Free-will hath to resist Grace, explicated according to S. Augustine. Merit, wherein it consists. The Maintainers of Efficacious Grace, different from the doctrine of Luther no lesse then from that of Molina. Jansenius vindicated from Calvinisme even by the acknowledgements of the Jesuits themselves.

*selves. The poor shifts of the Molinists, in avoiding the ordinary proceeding, in matters of Fact. The reason why the Jesuits are so violent against Janfenius. Severall instances produc'd, to shew how ordinary it is, that Popes and Emperours may, in matter of Fact, be surpris'd, by false suggestions. The three principles of knowledge, according to which a passage of Genesis cleared. The vanity of the Religious men of Ratisbone. The frivolous decree procured by the Jesuits against Galilæo, concerning the motion of the Earth. Virgilius the Bishop condemn'd for holding there were Antipodes. The whole difference between the Jesuits and their Adversaries reduc'd to this matter of fact; viz. whether the five condemned propositions are in Janfenius, they having never been found there by others that examine his works, nor shewn to be there by the Jesuits themselves.*

#### REVEREND FATHER,

*It is a long time since you have made it your business to find out some error in your Adversaries, but I am confident you will at last acknowledge, that there is not haply any thing more difficult then to make those Hereticks, who not onely are not such, but endeavour above all things to avoid being so. I have made it appear in my last LETTER, how many heresies you have laid to their charge one in the neck of another, because you could not meet with any one you could make good for any considerable time, insomuch that all the refuge you*  
had

had was, to charge them with refusing to condemn the sense of *Jansenius*; which you would needs oblige them to condemn, without any explication of what it is. It argues you extremely unfurnish'd with tiercies to reproch them with, that you were reduc'd to that extremity. For, who ever heard talk of any heresie that it is impossible to expresse? It was therefore a matter of so much the more ease to answer, by alledging, that if *Jansenius* be free from all errors, there's no reason he should be condemn'd; and that if he be guilty of any, you ought to discover them; that so men may be satisfi'd what is to be condemn'd. Yet this could you never be induc'd to do; but have onely made it your design to give your pretences some weight, from certain *Decrees*, whence you could not derive any advantages; there being not in them the least explication of the sense of *Jansenius*, which they say was condemn'd in the five Propositions. Now this was not the way to determine your differences. Were all sides agreed about the true sense of *Jansenius*, and were no longer in dispute, how to know, whether the sense be hereticall or not; then the judgements who should declare that the sense were heretical, would doubtlesse come to what were most materiall in the question. But the great controversie being to know what the sense of *Jansenius* is, some affirming they cannot see any thing in him but the sense of *S. Augustine* and *S. Thomas*: and others, that they find in him a sense that is heretical, which yet they do not expresse, it is evident, that the *Constitution*, which hath not a word concerning this difference, and onely condemns in generall the sense of *Jansenius*, without explaining it, does not decide any thing of what is in controversie.

For which reason you have been told over and over, that your difference regarding onely matter of fact, you would never have it determin'd, but by declaring what you meant by the sense of *Jansenius*. But this though you were ever extreme loath to condescend to, yet have

I brought you to the stake in my XV. LETTER, where I make it appear, it was not without myſterie, that you had made it ſo much your buſineſſe to get that ſenſe condemned without any explication, and it was your deſign to make that indeterminate condemnation fall upon the doctrine of *efficacious grace*, by diſcovering it to be no other then that of *Jansenius*, which you would have found it no hard matter to do. This it was that put you into a neceſſity of anſwering; For if you had ſtill ſtood out, and reſeſed to explicate that ſenſe, it would have been apparent to the leaſt apprehenſive ſort of people, that all your quarrell was againſt *efficacious grace*; which would have turned to your utter confuſion; conſidering the veneration which the Church hath for a doctrine ſo holy.

You therefore have thought your ſelves oblig'd to declare; and that you have but juſt done by anſwering my Letter, wherein I had repreſented it to you, That if *Jansenius* had, as to the five propoſitions, any other ſenſe then that of *efficacious grace*, he had no Defenders; but that if he had no other ſenſe then that of *efficacious grace*, he was not chargeable with any errors. This you muſt needs have acknowledg'd, Father; but you think to ſave all with a diſtinction, thus, p. 21. It is not ſufficient, ſay you, to juſtifie *Jansenius*, to affirm that he only maintains *efficacious grace*; for that may be held two manner of ways. One is hereticall, according to Calvin, which conſiſts in affirming that the Will, mov'd by grace, hath not the power to reſiſt it; another orthodoxe, according to the Thomiſts and the Sorboniſts, which is grounded upon principles eſtabliſhed by Councils, which is, that *efficacious grace* does, by its own force, ſo govern the will, that the latter hath nevertheleſſe a power ſtill left to reſiſt the former.

All this is eaſily granted you, Father, and you conclude ſaying, that *Jansenius* were a Catholick ſhould maintain *efficacious grace* according to the Thomiſts, but that he is an heretick becauſe he is contrary to the Tho-

Thomists, and conformable to Calvin, who denies the power of the will to resist Grace. I shall not here, Father, examine this point of fact, viz. whether *Jansenius* be really conformable to *Calvin*. It is enough for me that you stand upon it, and that now at length you are pleased to let us know, that, by the sense of *Jansenius*, you have not understood any other then that of *Calvin*. And was this all, Father, that you would have said? Was it only the error of *Calvin* which you would have had condemned under the name of the sense of *Jansenius*? Why did you not declare so much sooner? You might have spared your self abundance of pain. For, without either *Bulls* or *Briefs*, all the world would have joyned with you in the condemnation of that error.

How necessary was it to clear things up thus, and what abundance of difficulties does it disperse! We were to seek, Father, what error the Popes and Bishops would have condemned, under the name of the sense of *Jansenius*. The whole Church was extremely at a loss about it; and no body would take the pain to explicate it to us. You now do it, Father, you I say, whom all your party looks upon as the principal and first mover in all your designs; and who know the mystery of all this intrigue. You tell us then that the sense of *Jansenius*, is no other then that of *Calvin* condemned by the Council. See, abundance of doubts resolved. We are now satisfied that the error which they made it so much their business to condemn under these terms of the sense of *Jansenius*, is no other then the sense of *Calvin*; and consequently, that we continue our obedience to their Decrees, by condemning with them, that sense of *Calvin*, which they would have condemned. We are no longer astonished, to see there are Popes, & some Bishops, so zealous against the sense of *Jansenius*. Alas! how should they be otherwise, Father, when they gave credit to those who affirm publicly, that sense to be the same with *Calvin's*?

Take

Take it then from me Father, that you have not any thing to object against your adversaries, for it is our full doubt, they detest what you so much detest. All I wonder at, is, that you knew not so much, and that you have so little acquaintance with their Sentiments upon this matter, they having declared themselves so often in their works. I am confident, were you better informed, it would trouble you, that you have not been instructed by a spirit of peace and doctrine so pure and so Christian like, which your passion engages you to oppose, because you do not know it. You would finde, Father, that they do not only hold that a man may effectually resist those weak graces, which are called *exciting* or *insufficient* graces, by not performing that good which they inspire us with: but also that they as resolutely maintain, against *Calvin*, the power which the will hath to resist grace even when *efficacious* and *victorious*, as, against *Molina*, the power of that grace over the will; being equally jealous of the truth of both these Tenents. They are but too well satisfied, that Man, of his own nature, hath ever the power of sinning and resisting grace, and that, ever since his corruption, he carries about him an unhappy leaven of concupiscence which infinitely strengthens that power: but that nevertheless when it pleases God to touch him out of his mercy, he makes him do what he pleases, and act as he would have him, yet so as that the infallibility of Gods operation does not any way destroy the natural liberty of man, by reason of the secret and admirable wayes whereby God works this change. And this is it that S. *Augustine* hath so excellently well explicated, with such clearness, as disperses all the imaginary contradictions, which the adversaries of efficacious grace think there are between the sovereign power of grace over the Free-will, and the power which the free-will, hath to resist grace. For according to  
this



this great Saint, whom Popes and the Church have assigned as a rule in this matter; God changes the heart of man by a celestial sweetness which he inspires it with, and which, transcending the delight of the Flesh, makes a man sensible, on the one side of his nothingness and mortality, and discovering on the other, the greatness and eternity of God, conceive an aversion for the delights of sinne separating him from the incorruptible good; and finding his greatest enjoyment in God charming him, he is infallibly inclined towards him, of himself, by a motion absolutely free, absolutely voluntary, absolutely loving; so that it were a pain and punishment to him, to be divided from him. Not but that it is possible for him still to estrange himself, and that he effectively may do it if he will; but how should he, since his will must ever be inclined to that, which pleases it most: and that it is not taken with any thing so much at that time, as with that only good, which comprehends in it self, what ever else is good? *Quod min amplius nos delectat, secundum id oporemur necesse est*, as *Augustin* saith.

And thus it is that God doth dispose of the free will of man, without imposing any necessity upon him; and that the free-will, (which may at any time resist grace but will not at all times do it,) is inclined, as freely, as infallibly, to God; when he would draw it to him, by the sweetness of his efficacious inspirations.

These, Father, are the divine principles of *S. Augustin* & *S. Thomas*; according to which, it is true, that we may resist grace; contrary to the opinion of *Calvin*; and that nevertheless, as *Pope Clement VIII.* says, in his writing directed to the congregation de *Auxiliis*; God forms us the motion of our will, and disposes efficaciously of our hearts, by the supream power which his Majesty hath over the wills of man, as well as over the rest of the Creatures that are under heaven, according to *S. Augustin*.

It is further according to these principles that we shall

on selves, whence it comes that we have *merits*, which are only ours, contrary to the error of Calvin, and notwithstanding, God being the first principle of our actions, and doing in us what is good and acceptable with sight, as *St. Paul* says, *our merits are the gifts of God*; as the Council of *Trent* saith.

This is that which hath destroyed that impiety of *Julian* condemned by the same Council, that we do not in any coöperate to our own salvation no more than things inanimate: and it is this, that in like manner destroys the impiety of *Molina's School*, which will not acknowledge it to be the force of grace it self that makes us coöperate with it, in the work of our salvation; whereby he takes away that principle of faith established by *St. Paul*, That it is God that worketh in us both the will, and the deed.

It is lastly by this means, that all those passages of Scripture which seem to be most contrary, are reconciled. Turn ye unto God: O Lord turn us unto thee: Cast away iniquity from you. It is God who taketh away iniquity from his people: bring forth workes worthy of repentance: The Lord hath wrought all our workes in us. Make ye a new heart and a new spirit; I will give you a new spirit, and will put in you a new heart.

The onely way then to reconcile these seeming contradictions; which attribute our good actions sometimes to God, sometimes to our selves, is, to acknowledge, that, as *St. Augustine* saith, our actions are ours, because of the free will whereby they are produced; and that they are also Gods, because of his grace which causes our free will to produce them. As also, (as he says elsewhere,) that God makes us to do what he pleases, by making us to will that, which we might not have willed: *a Deo factum est ut vellent quod & nolle possent.*

Thus, Father, is there a perfect harmony between your adversaries and the new Thomists, since the Thomists hold, as they do, both the power to resist grace, and

and the infallibility of the effect of grace, which they make profession to maintain so resolutely, according to this capitall maxime of their doctrine, which *Varrez*, one of the most eminent among them, repeats so often in his book; and which he exprestes 72. n. 4. In these termes: *When the efficacious grace moves the free will, it infallibly consents, for the effect of grace is, to prevaile with it, that though it might not have consented, yet, in effect, it does consent.* Whereof he gives this reason of his Master *S. Thomas*; *That the will of God cannot but be accomplished, and consequently when he would have a mans consent to grace, he infallibly, nay, necessarily does consent, yet not through an absolute necessity, but a necessity of infallibility.* Wherein yet grace derogates nothing from the power of resisting, if a man will, since its onely effect is, that a man will not resist; as your Father *Petavius* acknowledges in these termes, to. 1. p. 632. *The grace of Jesus Christ makes us infallibly to persevere in piety, though not through necessity. For a man may not consent thereto if he will, as the Council saith; but the same grace obliges him that he will not be consent thereto.*

This, Father, hath been the constant doctrine of *S. Augustine*, *S. Prosper*, the Fathers that followed them, of Councils, of *S. Thomas*, of all the *Thomists* in general. It is also that of your Adversaries, though you have not thought so much; and in a word, it is the very same that you your selves approve in these termes: *The doctrine of efficacious grace, which acknowledges that a man hath the power to resist it, is orthodoxe, grounded upon Councils, and maintained by the Thomists and Sorbonists.* Be ingenuons once, Father, had you known that your adversaries really held this doctrine, would not the interest of your Society have hindered you from giving this publick approbation? And imagining they held the contrary thereto, hath not the same interest of your Society obliged you to authorise sentiments such as you thought contrary to theirs? & by

that

that mis-apprehension, where it was your design to un-  
dermine their principles, you have your selves absolute-  
ly established them. So that we now find, by a strange  
kind of prodigy, the defenders of efficacious grace  
justified by the defenders of *Molina*: so admirable is  
the conduct of God, who makes all things contribute to  
the glory of his Truth.

Be it then known to all the world, that by your own  
acknowledgement, this truth of efficacious grace, re-  
quisite in all actions of piety, a truth the Church is so  
fonder of, and which is the price of the blood of  
our Saviour, is so apparently Catholick, that there  
is not any Catholick, even to the Jesuits themselves,  
that does not acknowledge it, to be orthodoxe. And  
is it knowne also at the same time, that they are  
not to be charged with the least suspicion of error in  
whom you have so prodigally accused. For as to  
those secret errors you laid to their charge, without  
making any discovery thereof, it was as difficult  
for them to cleare themselves of, as it was easie for  
you to load them with accusations of that nature;  
but now that you declare, that that error, which  
 hath obliged you to oppose them, is that of *Cal-*  
*vin*, which you thought they had maintained, there  
is not any one but clearly sees they are free from  
all error: since they are so far contrary to that  
only one, which you impose upon them; and they  
protest (by their discourses, by their books, and by  
what ever they can produce to expresse their senti-  
ments,) that they condemn as heresie, with all their  
rules, and that in the same manner as the *Thomists* do,  
whom you make no difficulty to acknowledge to be  
Catholick, and who were never yet suspected to be  
otherwise.

What will you now have to object against them,  
Father? that notwithstanding they do not follow *Cal-*  
*vin's* sense they are nevertheless hereticks, because  
they will not acknowledge that the sense of *Janse-  
nius*

is the same with that of Calvin? Will you presume say that this is matter of heresie? And is it not a question of fact whence there cannot any be derived? It were indeed a heresie for a man to say that he had not the power to resist efficacious grace: but is it any doubt whether *Janfenius* holds it? Is it a revealed Truth? Is it an article of faith, that ought to be believed upon pain of Damnation? Or is it not, in spite of your teeth, pure matter of fact? for which it were ridiculous to pretend there should be any hereticks in the Church.

Do not call them therefore any longer by that name, Father, but by some other that's proportionable to the nature of your difference. Say they are ignorant persons and dunces, and that they mistake *Janfenius* very much: these will be reproches suitable to your difference; but to call them hereticks, there is no colour in the world. And since it is the onely injury to which I would vindicate them, it will cost me no great pains to shew, that they understand *Janfenius* very well. And for his part, all I shall say of him, is, that in judgement, Father, measuring him even according to your own rules, it will be hard if he passe not for a Catholick: for these are the grounds you would have examined by.

To discover, say you, whether *Janfenius* be free from error, we must know whether he defend efficacious grace after Calvins way, who denies that a man hath the power to resist it; for in that case he were a heretick: or after the way of the Thomists who admit that he hath; for in that case he were a Catholick. See then, Father, whether he holds that a man hath the power to resist or not; what he maintains in whole Treatises, and among others, to. 3. lib. 8. cap. 20. That a man hath alwaies the power to resist grace, according to the Concills; THAT THE FREE WILL MAY AT ANY TIME ACT, AND NOT ACT; will and not will consent and not consent; do good and evil; and that

hath ever in this life those two Liberties, which they  
 of contrarietie and contradiction. See also whe-  
 he be not clear from Calvins errour, such as  
 represent it, as shewing throughout the whole  
 chap. That the Church had condemned that Heretick,  
 denying that efficacious grace works not upon the free-  
 in the manner it hath been believed so long in the  
 Church, that is, so that it may be afterwards in the power  
 of the free-will to consent or not to consent; whereas,  
 according to Saint Augustine and the Council, a man hath  
 the power not to consent if he will, and accord-  
 ing to Saint Prosper, God so bestows on his elect the  
 will to persevere, that he takes not away from them  
 the power of willing the contrary. And lastly, see whe-  
 he be not consonant to the Thomists, when he  
 writes, cap. 4. That whatever the Thomists have  
 to reconcile the efficacy of grace with the power  
 of resisting it, is so conformable to his sense, that  
 he needs no more then to look into their books to  
 see his sentiments thereof. *Quod ipsi dixerunt dictum*

Thus doth he speak to all these heads; and I think  
 ground enough for me to imagine that he believes  
 the power of his will to resist grace; that he is contrary  
 to Calvin, and conformable to the Thomists, because he  
 says it; and consequently that he is Catholick accord-  
 ing to you. But if you know any way to discover the  
 sense of an Author otherwise then by his expressions;  
 that, without citing any one passage of his, you will  
 nevertheless maintain, contrary to his words, that he  
 denies this power of resistance, and that he is for Calvin  
 contrary to the Thomists; never fear, Father, that I shall  
 charge you, with heresie for so doing; I shall onely  
 say, that you understand not *Jansenius* very well; but  
 we shall nevertheless be the children of the same  
 Church.

Whence comes it then, Father, that you betray  
 such passion in your proceedings about this



difference ; and that you treat as your most enemies , and as most dangerous hereticks , such you cannot charge with any error , or any thing but that they understand not *Jansenius* as you do. For what difference is there between you but about the sense of the Author ? You would have them condemn him ; but they ask you what you mean by it. You say you mean *Calvins* error , their answer is that they condemn it ; so that if your quarrel be not with the syllables , but with the thing they signifie , you ought to be satisfied. If they refuse to say that they condemn the sense of *Jansenius* , 'tis because they believe it to be that of *Saint Thomas*. And so that word is very equivocal between you ; in your mouth it signifies *Calvins* sense , in theirs , *Saint Thomas's* : so that these different Ideas you have of the same terme being the occasion of all your divisions , were I moderator of your dispute , I should forbid both sides to use the word *Jansenius*. And so expressing onely what you mean thereby , it would be found that you desire onely the condemnation of the sense of *Calvin* , whereto they consent ; and that all they desire is to vindicate the sense of *Saint Augustine* and *Saint Thomas* , wherein you agree.

I tell you then , Father , that for my part I shall still look on them as Catholicks , whether they condemn *Jansenius* in case they find any errors in him ; or condemn him not , when they find nothing in him but what you declare to be Catholick ; and shall speak to them as *Saint Hierome* did to *John Bishop of Ierusalem* , who was charged with maintaining eight propositions of *Origen* ; *Either condemn Origen* , saith that Saint , *if you acknowledge that he hath held those errors , or deny that ever he held them : Aut nega hoc dixisse eum qui arguitur , aut locutus est talia , tum damna qui dixerit.*

You see , Father , the proceedings of those who onely oppose mens errors and not their persons ; whereas you who have a greater quarrel at persons than their

errours, think it nothing to condemn errours, if you do not withall condemn the persons on whom you would fasten them.

How violent is your proceeding, Father, but withall how unlikely to prove fortunate! I told you so once before, and I tell it you again, Violence and truth can prevail nothing one upon another. Your accusations are never so outrageous; nor was the innocency of your libraries ever more manifest: never was efficacious force assaulted with more artifice, and never have we seen it better defended. You do all that lies in your power to make the world believe that your differences concern matters of faith, and it was never better known, that all your dispute is only about matter of fact. To be sure, you leave not a stone unmov'd to make men believe that this matter of fact is true; and people were never in so good an humour to question it. And the reason of it is clear. 'Tis, Father, because you go not the ordinarie way to make a matter of fact credible; which is to satisfy the sense, and to shew, in a book, the words alledged to be therein. But you take courtes that are at such a distance from this simplicitie, that even the duller sort of people are sensible of it. Why did you not go the same way I did in my LETTERS; where I discover so many corrupt Maximes of your Authors; which is, faithfully to cite the places whence they are taken. The same course was taken by the Pastors of Paris; and it never fails winning the people into belief. For what would you have said, and the world thought, when they reproched you, for instance, with this proposition of your Father Amicus, *That a Religious man may kill him that threatens to traduce him or his Community, when he cannot otherwise prevent it*; if they had not cited the place where it is in express terms; if, how much sooner you might press them to it, they should still refuse to cite it, and, instead of that, had been at Rome to procure a Bull, commanding all to acknowledge it? Would it not be thought, that, without all question

they

they had surpris'd the Pope, and that they had not taken that extraordinary course, but for want of those natural waies, which truths, depending on matters of fact, do ever furnish those with that maintain them? So that having onely alledged that Father *Amicus* teaches this doctrine in 10. 5. diff. 36. num. 118. pag. 544. of the *Douay* Edition, all those who were desirous to see whether it were so, have found it, and all are satisfied. This now is an easie and ready way to resolve questions of fact.

Whence comes it then, Father, that you do not make use of it? you said in your *Cavilli*, *That the five Propositions are in Jansenius, word for word, all in eodem terminis, totidem verbis.* You were told they were not. What then was to be done, but either to cite the pages, if you had really found them there, or to confess you were mistaken? But you do neither, and waving that, and finding that all the passages of *Jansenius* alledged by you sometimes, onely to dazzle the world, are not the individual, and singular condemned Propositions, which you were engaged to shew in his book, you present us with *Constitutions*, which declare that they are taken out of them, without citing the place.

I am not ignorant, Father, of the respect that Christians owe the holy See; and your Adversaries have given sufficient testimony that they are resolved ever to own it; but do not you imagine it shall argue the least defect thereof, to represent to the Pope, with a Submission, as Children ought to their Father, and Members to their head, that it is not impossible he might be surpris'd, in that matter of fact; That he hath not caus'd it to be examined since his coming to the Chaire; & that his Predecessor *Innocent X.* had only caus'd it to be examin'd whether the propositions were heretical, not whether they were *Jansenius's*; (which gave the Commissarie of the H. Office, one of the chiefest Examiners, occasion to say, *That they could not be censured in the sense of any Author: Non sunt qualificabiles in sensu pro-*

proferentis; because they had been presented to them, so examined in themselves; and without any consideration of the Author thereof might be: in abstracto & ut praesentat ab omni proferente; (as it may be seen in their catalogues newly printed.) That above sixty Doctors, and a great number of other able and godly persons have read over the book very exactly, yet found them not there, but met with some that were contrary thereunto: That those who had made those false representations to the Pope, might very well be thought to abuse the trust he reposed in them, it being their main concernment, as interess'd persons, to discredit that Author, who had discovered in *Molina* above 50 errors: That what makes all this the more credible, is, that they hold this Maxime one of the most authentick of all their Theology, viz. that they may, without crime, calumniate those, by whom they think they are unjustly abused; and consequently, their testimony being suspicious, and that of the others so considerable, there is some ground to intreat his Holiness, with all possible humility, to order this matter of fact, to be examined in the presence of Doctors of both sides; so to determine it, by a solemn and regular decision. Let able and competent judges be assembled, saith Saint Basil, upon such an other occasion, Ep. 75. before whom let every one be free; Let my writings be examined: Let them see whether there be any errors contrary to faith, Let both the Objections and the Answers be read, that the judgements may be formall and according to the merits of the cause, and not a defamation without any examination.

Think not, Father; to make those be accounted refractory toward the holy See that shall take this course. The Popes are far from treating Christians with that Tyranny which some would exercise under their names. The Church, saith Saint Gregory the Pope, upon Job lib. 8. cap. 1. which hath been brought up in the School of Humility, does not command with authority, but persuades by reason, what we would teach her children

children whom she thinks ensnared into some error: *Re-  
sta qua errantibus dicit, non quasi ex autoritate prae-  
sed ex ratione persuadet.* And they are so far from think-  
ing it any way dishonourable to retract a judgement  
wherein they had been surprised, that they as it were  
triumph in the contrary, as S. Bernard witnesseth, Ep.  
180. *The Apostolick See, saith he, hath this for which  
it is much to be celebrated, that it stands not upon puni-  
tia's of honour; but is easily prevailed with to revoke what  
had been procured from it by surprise; it is indeed but  
just that no body should thrive by injustice, and that espe-  
cially before the holy See.* See here; Father, the true  
sentiments ought to be suggested to Popes; since that  
all Divines do unanimously hold they may be surpri-  
sed; the transcendent quality they are of being as to  
that, so far from securing them, that, on the contrary,  
it many times makes them the more subject thereto;  
by reason of the infinite business whereby they are di-  
stracted. And this is acknowledged by the same S.  
Gregory, to some persons who wondered at another  
Pope that was over-reached. *Why do you wonder, says  
he, l. i. Dial. That we are deceived being but men?  
Have you not observed that David, that King who had  
the spirit of prophesy, having credited the false sugge-  
stions of Ziba, gave an unjust judgement against the sonne  
of Jonathan? who therefore will think it strange, that  
impostors should surprise us sometimes; us, I say, who are  
not prophets? We are overwhelmed with affaires; and our  
spirits, being diverted by so many things, are the lesse at-  
tentive to any thing in particular; and so may be the  
more easily mistaken in some one thing.* I am perswa-  
ded, Father, that the Popes know better then you,  
whether they may be surprised or no. They acknow-  
ledge themselves that Popes and the greatest Kings  
are more subject to be over-reached, then persons  
whose affairs are of lesse consequence. We must take  
their words. And it is no hard matter to imagine by  
what means it comes to passe that they are so sur-  
prised:

prised: Saint Bernard makes a description of it, in a Letter he writ to Innocent II. in this manner. *It is not a thing strange and to be wondred at, that the spirit of man may deceive and be deceived. There are some Religious men come to you, with a spirit of lying and illusion. They have spoken to you against a Bishop whom they hate, though he be a man of an exemplary life. These persons live like dogs, and would turn good into evil. In the mean time, holy Father, you are exasperated against your Son. Why have you given his adversaries occasion to rejoice? Believe not every spirit, but try the spirits whether they be of God. I hope, that, when you have understood the truth, whatever hath been built upon a false report will vanish into aire. I earnestly beseech the spirit of truth to give you grace to separate light from darknesse, and to reprove the evil, that you may encourage the good. You see then, Father, that the eminent degree wherein Popes are, exempts them not from surprise, and that he endeavours to make their surprises seem the more dangerous and of greater consequence. That is represented by S. Bernard to Pope Eugenius, de consid. lib. 2. c. ult. There is yet another generall default, which I have not met with any of the great ones of the world that did avoid. That is, holy Father, over easinesse of belief, the source of so many disorders. For, thence do violent persecutions proceed against the innocent, the prejudiced are unjust against the absent, and those that are inclined to choler, grow terrible for things of no consideration, pro nihilo. This, holy Father, is an universall evil, from which if you are free, I shall affirme that you onely have that advantage over your brethren.*

*This methinks, Father, must needs in some measure convince you; that Popes are subject to be surprised. But that you may take a full and perfect view of it, I shall onely put you in mind of the examples, which you alledge in your book, of Popes and Emperours that have really been surprised by Hereticks. For you say, that Apollinaris surprised Pope*



*Damasus*, as *Celestius*, had done *Zozimus*. You say further that one named *Athanasius* circumvented the Emperour *Heraclius* and drew him in to persecute the Catholicks. And lastly, that *Sergius* obtained from *Honorius* that Decree, which was afterwards burnt in the sixth Council, by his colloquing and insinuations with that Pope, as you say.

It is therefore evident from your self, Father, that those who make such advantage of their interest with Kings and Popes, do sometimes craftily engage them, to persecute those who defend the true faith, while they think they persecute heresies. And thence it comes, that the Popes, who have nothing in so much horror as these surprises, have, of a Letter of *Alexander III.* made an ecclesiasticall Law; inserted into the Canonick; to permit the suspension of the execution of their Bulls and Decrees, when it is thought they have been mis-informed. If it happen sometimes, sayes the Pope to the Archbishop of Ravenna, that we send to your Fraternity such Decrees, as you are not satisfied with, trouble not your self at it. For you may either with reverence put them in execution, or give us an account why you think they ought not; and we shall take it well at your hands, that you execute not any decree which might have been procured from us, either by surprise, or artifice. Thus do those Popes proceed, who endeavour nothing so much, as to cleare up the differences among Christians; and not to comply with their passions who endeavour their dissuasion. They use no domination, as *S. Peter* and *Saint Paul* say after *Jesus Christ*, but the spirit which guides all their proceedings is that of peace and truth. Whence it comes that ordinarily they put into their Letters this clause, which indeed is understood in all; *Si Ita est: si preces veritate nitantur*: if the thing be as we have been informed; if the matter of fact be true. Whence it is evident, that since the Popes give not force to their Bulls but so far as they are grounded upon truth in matter of fact,

Let, the Bulls alone do not prove the matter of fact to be true ; but on the contrary, even according to the Canonists themselves, tis the truth in matter of fact that authenticates the Bulls. Whence then are we to learn the truth in matter of fact ? From the eyes, Father, the legall judges thereof, as reason is of things naturall and intelligible, and faith of things supernaturall and revealed. For since you oblige me to this discourse, Father, I must tell you, that according to the opinions of two of the greatest Doctours of the Church, *S. Augustine* and *S. Thomas*, these three principles of our knowledge, have every one their severall objects ; and within that extent their certainty. And whereas God thought fit to use the mediation of the senses to give Faith entrance ; *Faith cometh by hearing* ; yet so far is faith from derogating from the certainty of the senses, that, on the contrary, 'twere to destroy Faith, to bring the faithfull report of the senses into question. For which reason *S. Thomas* expressly observes, that God would needs have the sensible accidents to subsist in the Eucharist, to the end the senses, which judge onely of accidents, should not be deceived. *Ut sensus a deceptione reddantur immunes.*

Conclude we hence then ; that what proposition soever be presented to our examination, we must in the first place discover the nature of it ; to see which of the three principles it is referrible to. If it relates to something supernaturall, we are not to judge of it either by sense or reason, but by the Scripture and the decisions of the Church. If it concern a proposition not revealed, and proportionable to naturall reason, she shall be the proper judge thereof. And lastly, if the dispute be about matter of fact, we must submit to our senses, to whom it naturally belongs to take cognizance thereof.

This rule is so generall, that according to *S. Augustine* and *Saint Thomas*, when the Scripture it self presents us with some passage, whereof the litterall sense

is,

is contrary to what the senses and Reason judge of it with certainty, we must not endeavour to weaken the testimony of these, to submit them to that apparent sense of the Scripture; but we must interpret the Scripture, and find out some other sense thereof, reconcileable even with that sensible truth: because the word of God being infallible even in matters of fact, and the report of the senses and of reason acting within their limits, being also certain, these two truths most of necessity be reconciled; and as the Scripture may be interpreted severall wayes, and the report of the senses can be but one, so must we in such cases take that for the true interpretation of Scripture which is most consonant to the faithfull report of the senses. *We are, saith Saint Thomas 1. p. q. 68. a. 1. to observe two things according to Saint Augustine; one that the Scripture hath ever some true sense; the other, that whereas it may admit of diverse senses, when a man meets with one that reason finds guilty of falsehood, he must not be so obstinate as to affirm that to be the naturall sense thereof, but find out another, not disconsonant to reason.*

This he explains by a passage out of *Genesis*, where it is written that God created two great Lights; the Sun and the Moon, and the Stars also; So that the Scripture seems to say, that the Moon is greater then all the Stars. But in regard that it is evident by unquestionable demonstration, that this is false, we ought not sayes this Saint, obstinately to maintain the literall sense, but find out another conformable to that truth in matter of fact; as to say, that the word Great light signifies onely the greatnesse of the Moon's light, in respect of us, and not the greatnesse of her body considered in it self.

Should we do otherwise, we should derogate from the veneration due to the Scripture; nay, on the contrary, it were to expose it to the contempt of Infidels; because, as the same Saint Augustine saith, when they should discover that we believe, out of the Scripture,  
such

such things as they know to be perfectly false, they would laugh at our credulity in other things, that are more mysterious; as the resurrection of the dead, and eternall life. And consequently, saith Saint Thomas, we should render our Religion contemptible to them, and divert them from embracing it.

And certainly, Father, 'tis also a way to hinder *Herticks* from embracing it, and to make the Popes Authority contemptible, to refuse to account those Catholics who would not believe that such words are in a book, where they are not to be found, because a Pope had declar'd it by surprize. For it is onely the examination of a book that can discover that such words are in it. Matters of fact are onely prov'd by the senses. If what you maintain be true, shew it: if not, perswade none to believe it; it were to no purpose. All the powers in the world cannot, by authority, perswade men that a matter of fact is so, no more then they can change it; for there is nothing can make that, which is, not to be.

'Twas to no purpose, for instance, that the Religious men of *Ratisbonne* obtain'd of Pope Saint *Leo* the IX. a solemn Decree whereby he declar'd, that the body of Saint *Denys* the first Bishop of *Paris*, who according to the common opinion was the *Areopagite*, had been translated out of *France* and brought into the Church of their Monastery. This hinders not but that the body of this Saint ever was and still is in the famous Abbey that bears his name; where you would have found it a hard matter to get this Bull received; though it pretends that he had examin'd the businesse with all possible diligence, diligentissime; and that with the advice of divers Bishops and Prelates; so that he strictly charges all the French, *discretè præcipientes*, to confesse and acknowledge, that they have not those holy Reliques any longer. And yet the French, who by their own eyes knew the matter of fact to be false, and who, having opened the shrine, found,

found all those reliques entire, as the Historians of that time testifie, believed then, as it hath ever been believed since, the contrary to what that Pope had enjoined them to believe; as knowing that even *Saints* and *Prophets* are subject to be surprized.

Nor was it to any more purpose that you obtained against *Galileo* that decree of *Rome*, that condemned his opinion concerning the motion of the Earth. There must be something else to prove that it stands still; and were it once evident by constant observations, that it is the earth that moves, all men put together would not hinder it from moving; nay, would be forced to move with it. In like manner, you are not to imagine, that the Letters of Pope *Zachary*, for the excommunication of Saint *Virgilius*, for affirming that there were *Antipodes*, have dissolved that new world; nay, though the Pope had declared that opinion to be a very dangerous error, yet the King of *Spain* gave more credit to *Christopher Columbus*, who came thence, then to the judgement of the Pope, who never had been there; and consequently you are to acknowledge that the Church reaped no small benefit thereby; since it proved a means to communicate the Gospel to so many people, who otherwise had perished in their infidelity.

You see then, Father, of what nature matters of *fact* are; and by what principles they are to be judged of; whence it is easie to conclude, as to the business we have in hand, that, if the five propositions are not in *Jansenius*, it is impossible they should have been extracted thence; and that the only way to judge aright of them, and to perswade the world of the truth thereof, is, to examine that book in a regulated conference; a thing you have been a long time pressed to. Till then, there is no ground in the world you should charge your adversaries with *Obstinacy*; for they shall be as free from blame, as to what concerns the matter of fact; and innocent as to both.

Who

Who then, Father, can avoid astonishment, to see on the one side, so clear a vindication, and on the other, such violent accusations? Who would think that all the difference between you were about a matter of fact of no consequence, which yet you would have believed without the least demonstration? And who durst imagine you should raise such a disturbance in the Church for nothing, *pro nihilo*, Father, as Saint Bernard sayes? But it is a main piece of your policy, to make men believe that all lies at stake in a business that amounts to nothing, and to persuade those who are in power that give you any credit, that the matter in dispute is about the most pernicious errors of *Calvin*, and relating to principles wherein faith is most concerned; so to engage them by that perswasion to employ their utmost zeal and authority against those you think your adversaries, as if the welfare of Christian Religion depended thereon; whereas if they were but once convinced, that all the difference is about that inconsiderable matter of fact, it would never trouble their thoughts; nay, on the contrary, it would be no small regret to them, that they had been so far over forward to comply with your particular passions, in a business wherein the Church hath not the least concernment.

For in fine, to take things at the worst; were it true, that *Jansenius* had maintained those Propositions, what inconvenience would ensue, that some persons were not satisfied he did; it being granted that they detest them; as they publickly do; Is it not sufficient that they are condemned by all the world, without any exception, even in that sense wherein you have declared that you would have them condemned? Could they be more censured, though it should be affirmed that *Jansenius* had held them? To what end then is this acknowledgement so much pressed, unless it be to discredit a Doctor and Bishop, who died in the Communion of the Church? I cannot conceive this so great



great an advantage, as that it should be purchased with so much disturbance. What concernment hath the State, the Pope, the Bishops, the Doctors, and the whole Church in this business? It hath not the least reflection on them, Father, and indeed there is none but your Society that would derive some satisfaction from the infamy of an Author that had a little offended you: And yet all is in tumult, because you would have it believed that all is in danger. This is the secret engine that occasions all those great motions, which would soon cease, were your differences but once rightly stated. And therefore, since it would contribute very much to the quiet of the Church, that things were once well cleared up, it was a matter of great consequence to insist upon it, to the end that your sycophancy being discovered, all the world may be convinced, that your accusations are without any ground, your adversaries without error, and the Church without Heresie.

And this, Father, is the end I aimed at, which I thought so considerable in regard of Religion, that I cannot easily apprehend, how those whom you have given so much occasion to speak, can still be silent. Though they were not moved at the injuries you do them in particular, yet those the Church endures should methinks engage them to some resentment thereof; besides the question I make, whether Ecclesiasticks may repose their reputation to calumny, especially in matters of faith? And yet they give you leave to say what you please; insomuch that, were it not for the occasion you have accidentally given me to say something, it may be there had been no opposition made to those scandalous suggestions, you so liberally scatter up and down. So that I am astonished at their patience; and that so much the more, by reason I am confident it cannot proceed either from weakness, or want of courage; as knowing they cannot be unfurnished either with reasons for their own vindic-

vindication, or zeal for the truth. And yet I finde them so religiously silent, that I fear me they are guilty of some excess as to that point. For my part, Father, I thought it matter of duty, to do what I have. Disturb not the peace of the Church; and I shall be tender of yours. But while you make it your business, to put all things into tumult and distraction, the children of peace must needs be obliged to do all that lies in their power, to have the peace kept therein,

March 24.  
1657.

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**Certain**

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Certain  
**TESTIMONIES**  
 Of the  
 Antiquity and first foundation  
 Of the  
 Society of *JESUS*, &c.

**T**He foundation of the society of *Jesus* bears date with the critical minute of the miraculous conception of *Jesus Christ*, when there became a personal union between our Humanity and his eternal Divinity. This was the first society that ever God instituted among men, and whereof the first *COLLEDGE* was the womb of the Blessed Virgin. *Valderama*, in the Canonization of *Ignatius*, pag. 10.

The Apostle *St. Paul* (1 *Cor.* 1. 9. ) makes mention of the *SOCIETY* of *JESUS*. *God is faithful*, saith he, *by whom ye are called unto the fellowship, or Society, of his Son Jesus Christ*. And *St. John* 1. 1. vers. 3. *That our fellowship or society may be with the Father and with his Son Jesus Christ* : from which words, saith Father *Arturus lib. 5. de Eccles.* it may be inferred, that there was such a thing as the society of *Jesus* extant even in the Apostles times, and therefore the erection of it is not of late, as *Sadeel* satyrically insinuates.

Of

Of  
**St. IGNATIUS LOYOLA,**  
 and his Sanctity.

BY way of account of his youth, this only is evident, that his education was none of the strictest, nay, much inclining to dissolation, guilty of those profane principles which are commonly instill'd into such that are brought up in wealthy houses. Then having very little acquaintance with learning, but being of a strong constitution of body and mind, he was sent by his Father to the Court of *Ferdinand*. Conversing there with such persons of quality as are commonly attendants on Princes, he came to understand the cabal of the Court, &c. and so laid the foundations of those military employments which he came to afterwards. And what usually happens to those who have not tasted of heavenly things, was also the lot of *Ignatius*, viz. that violently swayed by custome, ambitions of vulgar esteem, over-studious of gallantry in point of ornament, and being excellently well skilled in Horse and Arms, he wretchedly, as most men do, squandered away, partly, in hazardous quarrels and factions, partly in the entanglements of love, and other vain ways, that time which he should have husbanded for the attainment of his eternal salvation. *Maghus in vita Loyole, lib. 1. cap. 2.*

2. God hath been pleased in these last times to speak unto us by his son *IGNATIUS*, whom he hath made heir of all things, to make whose praises consummate, there needs only the addition of this word, *By whom he made the world.* *Deza, de Canoniz. Loyola. pag. 12.*

3. When

3. When it first came into the thoughts of *Ignatius* to quit his military life, the house, wherein he then was, shook, the walls thereof were shattered and all the beams and rafters cracked, insomuch that all those who were within left it. And as it happens, when in some sulphurous mountain, a fiery fountain bursting forth there is an immediate eruption of flames: so when that internal fire, which, pent up in a young souldier, was cold and as it were frozen in respect of divine things, grew more powerful, it so broke out into flames, that thousands of terrours, thousands of astonishments, thousands of combustions, &c. were the consequences thereof. Never was there any *Ætna*, never any fiery mountain that did the like. *Valderama*, *ibid.* p. 10.

4. When the Pope had looked very earnestly on the hands of *Ignatius*, he would finde no other inscription or impression therein, then that of the name of *IESVS*; whereupon he said, *The finger of God is here; I finde nothing in these hands but the fingers of God.* *Valder.* p. 48.

5. It is not much to be wondred that *Moses* did very great miracles, for he wrought them by the unspeakable power of the name of God engraven in his staffe. Nor is it any more, that the Apostles did so many wonders, when all was done in the name of God. But that *Ignatius* should, with his own name written in a piece of paper, do more miracles then *Moses* and all the Apostles put together, &c. that, that indeed should raise in us an excess of admiration for him. *Valder.* p. 51.

6. Father *Ignatius* hath a great tenderness and assistance for women in labour, as *Valderama* pag. 51. assures us: giving this reason of it, that a careful and vigilant shepherd will not be far from the Ewes that bring forth, according to that of *Isaiab.* *He shall carry the young ones*, that is to say, have a care of those that bring forth, that he might receive the wool and make his advantage of the Lambs.

7. And

7. And to effect this, there needs no more then the putting of *Ignatius's* name written upon the woman in danger. For at the very sight of that name the blind recover their sight, the handless their hands, the lame their feet; nay, it dissolves the stone in the reins, and makes women have an easie delivery. *Valderama ibidem.*

8. It happened one night that *Ignatius* was almost murdered by the Devil, for he had beaten him most cruelly two or three several times *Valder. p. 55.* The same thing is also affirmed by *Ribadeneira lib. 5. cap. 9.* The Devil taking *Ignatius* asleep would have smothered him, in the year 1541. at Rome. For, having as it were thrust his hand into his throat, he endeavoured to choak him, &c. *B. John*, who lay in the next room to *Ignatius*, thought he had heard the noise of the stripes falling upon *Ignatius*, as if they had fallen from the hands of very strong men, and withal the groanes of *Ignatius*. And not long after, he heard *Ignatius* bang'd and beaten again.

9. *Ignatius* is by God so placed in the Church as if he were the corner-stone of that sumptuous Edifice; whence we might justly say, that there is no stone, that is to say, no person, which, in respect of value and greatness of merit, is any way comparable with our *Ignatius*. *P. Rebullosa. p. 199.*

10. Whereas it is common to dip a piece of bread into some sawce, or in a glass of good wine, to be given to those who are troubled with a queasiness of stomach and an aversion from meat: So when the world was closed with all good things, our *Ignatius* made it his business to distribute the bread of Gods word, so prepared and steeped in the unction which the h. spirit had communicated to him, as should receive the drooping world into desires of doing well.

11. *Ribadeneira, lib. 5. c. 5.* makes use, concerning *Ignatius*, of what the Apostle said of *Melchisedech*, that he had



had lived, as if he had been without Father without Mother, and without kinred; insomuch that he would not even among his own relations, have any thing to do with the disposal of a Niece of his in marriage.

12. At his death, what happens ordinarily to great Monarchs, happened to him. While Kings are in their palaces and magnificent Houses, those of their guard suffer none to come in to them but their Grantees and favorites, these only excepted whose attendances they stand in need of. But the King being once dead, and brought out into some open place, all have free access to the corps. So while *Ignatius* was among the living none had the *FELICITY* to see him, but *Popes*, such as was *St. Peter*, *Empresses*, such as was the *Mother of God*, some great *Monarch*, such as are the *Father* and the *Son*. But when his eyes were once closed, all the Courtiers of the eternal King immediately flock about to see him; all the celestial multitude approaches, such as are Angels Arch-angels, Thrones, &c. *Valdet. ibid.*

*The Oeconomy of the Society.*

**W**Hen these good Fathers are employed about their temporal concerns, they think that advice of *Joseph* to *Pharaoh* very pertinent, when he advised him to make extraordinary provisions of corn. It is indeed a certain miracle, that, even in these days, notwithstanding the tenacity and covetousness of mankind, these Fathers have light on the wayes and shifts to furnish themselves even to abundance with whatsoever they stand in need of. For there must be something of witchcraft or miracle in it, that how close-fisted and miserable soever men may be, yet can they not be persuaded to deny the Fathers any thing, or reject the requests they make to them. And this miracle may be compared with that which God wrought in the *Egyptians*, when he gave his people the *Jews* so much favour in their sight, that they borrowed of them whatever they desired, though it were the pleasure of God that they should take all along with them. The

case is clearly the same with these Fathers, whence it may be argued, that God hath an extraordinary care & tenderneſſe for them, when even thoſe who are moſt covetous do readily and with a certaine cheerfullneſſe ſupply theſe Fathers with all thoſe things that are neceſſary for their well being. *Deza, de Canoniz, Ignatij.*

2. He is to cauſe the Knives to be often whetted. The Cook is to be very neat and cleanly in all things; he is to make all things ready in good ſeaſon: He is not to lay his hands on the fleſh, fiſh, or any thing elſe he hath to dreſſe, but to make uſe of a knife or fork. *Reg. Coqui.* We think it no diſparagement to be outvy'd by other Orders in faſtings, vigilance, & other aſterities of food and cloathing. *De virtute Obedientia, Sæd. 3.*

3. As the Angell that waſtled with Jacob ſaid to him, Let me go, for the day appeares, as if he would put him in mind of the ſeverall flocks of cattell which he had to look after, together with his wives and children; that he was to make proviſion of paſture and water for them, and conſequently that it was ſufficient if a perſon, on whom ſo great a burthen of affaires lay, ſpent the night only in contemplation. So it cannot rationally be expected that we ſhould ſpend the day in the Quire whoſe buſineſſe it is, to make proviſion of paſtures and wholeſome ſprings for our Flocks. *Valder. pag. 30. 31.*

*A Taſt of Ignatiu's obedience.*

That upon a Good friday, he fed heartily on a tender pullet, being thereto adviſed by a Phyſician named Alexander, ſaying, it is but fit I ſhould obey; is affirmed by Mephauſ.

*De comparatione JESU et JESUITARUM, EPIGRAMMA.*

**P**reſbyteria ſocio geritis qui nomen JESU,  
Diſpeream ſi vos JESUS amare poteſt.  
Humano generi ſons et dator ille Salutis;

Vos contra innocuis omnibus exitio.

Cauponantum agmen flagris Teniplo expulſit ille,

Et dixit, precibus ſit ſacer iſte locus:

Templa dicata Deo per vos ſpelunca Latronum,

*Per*

Per vos facta Dei magna taberna domus.  
 Fraternalis passim lex Christi inculcat amorem,  
 Exultat à vestris quàm procul ille choris !  
 Non ustor Christus, non seclor ; vos dare flammis  
 Corpora, vos Christi membra secare juvat.  
 Plebem iussa Patrum, natos servare parentum,  
 Exemplis Christi nos monet ordo suis.  
 Contra, in honore Magistratus, vel habere parentes,  
 Ignari Patris vos documenta vetant.  
 Ignari, in cuius juratos verba Magistri  
 Spernere vos homines hinc jurat, inde Deum.  
 Ignari, cui dote viros fraudare, parentes  
 Prole suâ, voti summa caputque fuit.  
 Quisquis obit, vobis cedant legata necesse est :  
 Nec refert orbis an pater ille cluat :  
 Exhæredantur nati quoque, quàm procul absunt  
 A JESU hæc ? Hæres nullius ille fuit.  
 Vos censu patrio dites spoliatis alumnos,  
 Restitui dominis res jubet ille suis.  
 Discipulos sine re paucos sibi junxit JESUS  
 Catibus in vestris pauper ubiq, jacet.  
 Nil habuit Christus, vos omnia ; nulla supellex,  
 Nulla domus Christo, culcitra nulla fuit :  
 Vos urbem vestris domibus completis et orbem,  
 Suffulti plumâ versi colore caput.  
 Vos uncti capitis tensura coronat, JESU  
 Nulla nisi è spinis plexa corona fuit.  
 Persona fuciq, expers agitavit JESUS,  
 Ore nihil vestro piâius esse potest.  
 Vobis larga cavi spirant mendacia folles :  
 At Christus doctus non nisi vera loqui.  
 Plurima sunt Christi miracula, qualia narrant,  
 Nulla domi à vobis edita, multa foris.  
 Orbe procul nostro : credat Maranus Apella,  
 Non ego ; et autores sit penes ista fides.  
 Fabula cum Christo nil convenit, omnia pugnant ;  
 Quid confine polo scilicet orcus habet ?  
 Aut vobis JESUS ? Quos usu instructa magistro,  
 Natura haud agnos, sed probat esse Lupos.

The End.

ADDITIONALS  
TO THE  
MYSTERY  
OF  
JESUITISME.

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ENGLISHED  
*By the same Hand.*

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LONDON,  
Printed for Richard Royston, .  
1658.

ADDITONALS

TO THE

MAY 21 1871

OF

THE VESTMENT

ENGLEDISHED

THE GREAT CHURCH



LONDON

Printed by...

# THE REPRESENTATION

*Of the Reverend,*

**THE CUREZ OF PARIS,**

*To the Reverend*

**The CUREZ of the other Dioceses**

**of FRANCE,**

*On occasion of certain corrupt Maximes of  
some late CASUISTS.*

**REVEREND SIRS,**

All true Christians, making truly but one Body, are to be guided by the conduct of the same spirit and heart, and are, out of considerations of charity towards God, oblig'd to be tender of the spirituall monuments one of another, in those emergencies which Heaven is pleas'd to present them with; it must needs be, that all the Pastors of the Catholick Church have a far greater obligation to that duty. For it is expected that their charity should be much more than that of private men, as being the pattern and modell thereof, it is accordingly but just it should more closely cement them together, and engage them to mutual helps and assistances, for the improvement & edification and those souls which are committed to their charge.

Out of this consideration was it that we were induc'd to entertain with a favourable reception, what hath been represented to us by our Reverend Brethren the Cure of Rouen in our late Assemblies. Which was, That, the Reverend Cure of *S. Marlon*, one of the



the most considerable among them, having thought himself obliged to say something (in a Synodal Sermon, preach'd before his Grace the Arch-Bishop of Rouen, above eight hundred Curés, and abundance of other persons of quality) against the pernicious maxims of certain Casuists, as such as disturb the order of the Hierarchy, and corrupt Christian Morals. And that, having since declar'd in a Sermon preach'd in his own parish, though he preach'd against the corrupt Maxims, yet he did not attribute them to any Order, or to any Community or Body of men, but oppos'd them considered onely in themselves. The Jesuits of the City of Rouen have nevertheless thought themselves so much disobliged and injured by the publick disparagement done the doctrine contained therein, that they presented to his Grace the Arch-Bishop of Rouen, in the name of Brother John Brisson, Rector of their Colledge in the said City, a Petition filled with injuries and calumnies against the Person of the said Curé of Saint Maclou; to the end, that, having blasted his credit and reputation, all others might be deterred from engaging in an attempt so hazardous as that of the publick discrediting of what the scandalous Authors dare publicly write and openly maintain: That this unworthy treatment of the Brother had oblig'd them to assemble together to examine those points in Morality which had given the first occasions of the difference: That to effect this they had perus'd the Books out of which they had been taken, and that having made faithfull Examinations thereof, they had found therein some propositions so extravagant, and so likely to pervert soules, that it further engag'd them to side with their Brother, to demand all together the condemnation thereof: That, to that purpose, they had presented a Petition to his Grace the Arch-Bishop of Rouen, who, having return'd them answer, that that Affair was of general concernment, and reflected on the whole Church, expell'd

to them his inclinations to have the business carried up to the right Reverend Lords of the Assembly of the Clergy of France, then sitting at Paris. And this was it that gave them occasion to address themselves also to us, to the end that with our small and joynt assistances, our endeavours might be the more effectual to obtain a Censure of these Maxims, as such as are absolutely opposite to the rules and spirit of the Gospel, whereof they have sent us notice, and to check the violence of those, who by their power, would muzzle the Pastors of the Church, who being appointed by God to be watchmen and Sentinels to the House of Israel, according to the words of the Scripture, are obliged to cry out and give notice of whatever may prejudice those souls, whereof God will one day demand so severe an account at their hands. This advice of theirs, full of prudence and zeal, which had a great influence upon us, hath put us upon a resolution in our late assemblies, not onely to joyn our endeavours with those of the reverend Curez of Paris, but also to imitate them, by communicating to this Affair which indeed is common to all, as it equally concerns us all that the Church, the pure and undefiled Spouse of I E S U S CHRIST, should as we are entrusted with the conduct, under the authority of our Lords the Bishops, should not receive any spot or pollution in her Morality, by Maxims that are corrupt, and absolutely contrary to her holy constitutions; and that she should not any longer ly liable to the scandalous reproaches which her profane Enemies, the Hereticks, burthen her with upon this occasion, in that they would have her to be accountable for those pernicious opinions of certain loose Casuists, though she hath ever opposed and condemned them by her Canons and Decrees.

It is with this design, and purely out of a consideration of doing the Church some service, and to the

and you might be fully acquainted with all that  
 upon this emergency, we send you a copy of the  
 tion, which the reverend the Curez of Rotter-  
 sented to their Arch-Bishop, with a faithfull ex-  
 of some of the Propositions, taken out of a far  
 ter number of others suitable thereto, which con-  
 such a doctrine, as no man that hath ever so  
 tenderesse of his own Salvation but must concei-  
 a horror at; and among which we have only  
 in those that concern *Morality*, and not those  
 concern the *Hierarchy*. Whereof we hope this  
 fest, that being bound up in the same spirit of peace  
 concord and charity, and embarked in the same  
 desires of cultivating those souls which are com-  
 mitted to us all, you might joyn with us, as diverse  
 the reverend the Curez of other Dioceset have  
 ready offered to do, and accordingly send your  
 rers of procuration or Atturney to the Syndics of our  
 Company, authenticated by the testimonies of our  
 publick Notaries, and set at the bottome of the Ex-  
 tract which we send you of the propositions to be  
 condemned; and to demand and prosecute joyntly  
 with us, as well before the Lords of the General  
 Assembly of the Clergie of *France*, as elsewhere, if  
 it shall be thought requisite, the Censure and con-  
 demnation of these pernicious maximes, which cor-  
 rupt and Poison Christian *Morality*, and disturb ci-  
 vil Society, such as are those whereof we send you  
 the extracts, and others of the same thread.

That so, the people, whom God hath commit-  
 ted to our charge, under our Lords the Prelates,  
 may henceforth be preserved from that mortall ve-  
 nome which inclines them to licentiousnesse and Li-  
 berrinisme and that we may have occasion all to-  
 gether to praise and bleesse the Father of Mercies,  
 for that he hath given us the power and confidence to  
 do that which our duties obliged us to, without be-  
 ing deterred by any feare or humane considerations;

for that he shall have done us the favour to  
our endeavours upon this account instrumen-  
and contributory to the salvation of these ma-  
nacles which have been redeemed by the preci-  
blood of our Lord and Saviour I E S U S  
X P I S T.

Enclaved, and signed by order of the Assembly of the  
curial, the Curé of Paris.

**R O U S S E**, Curé of S. Roch.  
*Syndic.*  
**D U P U I S**, Curé of the Saints In-  
nocents, *Syndic.*

Feb, Sept. 19, 1696.

A 4

A COPY

A C O P Y  
OF THE  
P E T I T I O N  
Presented by the Reverend  
the Curez of Rouen to  
their Arch-Bishop.

To the Right Reverend Father in God, the  
most Illustrious and most Religious, the  
Arch-bishop of Rouen, Primate of Nor-  
mandy.

THE Dean and Curez of Rouen, whose names are under written humbly shew, That for some years past, many great Prelates, and others of the Clergy, men venerable for their piety and abilities have observed, and accordingly complained as well in their writings as their discourses, that divers late Authors who have treated of *Morall Theology* and the *Cases of Conscience*, have taught in their writings and the books they have set forth upon these subjects, certain pernicious doctrines, such as corrupt good manners, and are absolutely opposite to the maxims of the Gospel. That the late Archbishop, your Uncle and predecessor was one of those, who made the greatest discoveries of the consequences of this inconvenience, which he bewayles very much in that excellent Treatise of his, intituled *De Rebus Ecclesia*, where, with a zeale and earnestness worthy so great a Prelate, he

laments the corruption of *Morality*, and the dissolution of *Discipline* which hath been occasioned by the destructive principles of the *accommodating and complying Theologie* of the late *Casuits*, whose books he compares to those little *penitentiall Treatises* which were heretofore used, as instructions to *Confessors* in the administration of the *Sacrament of Penance*, into which there crept so many errors and abuses, that the second Councell of *Chalons* under *Charlemaigne*, and the sixth Councell of *Paris* under *Lewis the Debonaire*, thought themselves oblig'd to condemn them.

But besides these matters of grievance for which we have the complaints of divers eminent persons of these times against the *Casuits*, it hath many times been thought necessary to prevent the further progresse of the corrupt doctrine of some by Censures and other iudicall wayes, which course was taken with a Book writ by *Peter Milhard*, a *Benedictine Monk*, entituled, *The grand Guid of the Curez*; as also with that of *M. Bertin Berthauld*, a Priest of the Diocesse of *Constance*, intituled, *The Director of Confessors*, both which received their censure from the *Theological Faculty of Paris*. And since that time hath the same course been taken with the Book of the *Summary of Sinnes*, written by *Father Jany*, a *Jesuit*, which hath been censur'd at *Rome* by the Congregation appointed for the prohibition and condemnation of Books, and in *France* by the Assembly generall of the Clergy, April 12. 1642. as containing such propositions as might incline Souls to libertinisme and the corruption of good manners, and violate naturall right and the Law of Nations, excuse blasphemies, Usuries, Simonies and many other the most horrid transgressions.

And your Grace may take it further into consideration, how that it is expressed in the Act of Censure, that our Lords the Prelates had resolved to have a System of *Morall Divinity* composed by ten or twelve Doctors of the most eminent of the faculty of *Paris*,



which should be approved by the Prelates of the Kingdome, and received in all their Diocesses, for some measure to prevent the inconveniences occasioned by the multiplicity of bookes of that nature. And about two years after this censure was passed, that is to say, in the year 1644. Father *Hervau*, a Jesuit, Reader of the Cases of Consciences in the Colledge of *Clermont* in *Paris*, haveing entertained his Scholars with certaine propositions prejudiciall to the Lives of men, the Vniversity put in an Information against him for it, and presented to the Parlement three Petitions one after another. In the first whereof, dated *March* 5. in the same year, the Vniversity prays, That the Jesuits might not be permitted thence forth to read Divinity in the Colledge of *Clermont* or any where else. In the second, the Vniversity represents to the Court, and shewes that the Doctrine contained in the writings of Father *Hervau*, is not to be considered as the opinion of one particular man, but as the doctrine of severall Authors of that Society. And the drift of the third petition, is, to perswade the Court to suppress that book of Father *Cassinus*, which is called, *An Apologie for the Religious men of the Society of Jesus*, wherein that Jesuit endeavours to vindicate his Society from the charge put in against them by the Vniversity, and undertakes, in that Libell, to justify the pernicious doctrines which had occasioned the presenting of the two former petitions.

While these things were in agitation, the King having (advice had with his Councell) received notice of the pernicious doctrines taught at the Colledge of *Clermont*, sent for the Provincials and Superiours of the three houses which the Jesuits have about *Paris*, and discovered to them, in the presence of the Queene Regent his Mother, how much he was dissatisfied with the Propositions taught by F. *Hervau*; telling them that the Superiours were very much to blame

Want for suffering such maxims to be brought upon the Stage, as whereof the very knowledge were very dangerous, as being so far from obliging men to a regulation of their passions, that they encourage men rather to comply therewith. His Majesty further expressed his desires to the Superiours of that Order, that they would for the future be more carefull to take notice of the doctrine that should be either published or taught in their Houses; that he would not take it for any excuse, they should alledge their ignorance of the corrupt maxims that might be weaved of by their Fathers; and that he would call them to account for what ever should be done amiss for the time to come.

Whereupon, as it may be seen in the Order of the Council published afterwards, bearing date the 28th. of April 1644. the said Jesuits were, as they pretended, extremely troubled, his Majesty should have any occasion to take any thing ill as to the carriage of any Father of theirs; they acknowledged, that the said Father *Heraan* had not done well in treating publickly of such Questions, as were complained of; that they disclaimed them, thinking it very dangerous they should be either taught or treated of; and that for the future they would take such a course, as that in their Colledges there should not be advanced any thing that might prove prejudiciall to the Publick. The effect of these declarations of theirs, was, that the King, with the advice of his Council sent out severall prohibitions to the Jesuits and all others, that they should not for the future either in their publick Lectures, or otherwise, treat of any such propositions, with an injunction to the Superiours to be very watchfull that there should not, in any of their houses, things of that nature be advanced; and in the meane, that F. *Heraan* should remaine secured in their Colledge, till some further order should be taken about him by his Majesty.

The

The noise and stir, which those pernicious propositions of Father *Hereau's* did at that time raise about *Paris*, and particularly those that concerned the killing of evil speakers, revived the curiosity of a many very learned and judicious persons to look more narrowly into the doctrine of the *Casuists*. The Authors of the bookes written at that time in defence of the *Univerſity* against the designs and attempts of the *Jesuits*, drew up a Catalogue of a many dangerous propositions, which may be found principally in two Bookes; whereof one is intituled, *Academicall Truths*; and the other, *The Answer of the Univerſity of Paris, to the Apologie for the Jesuits, written by Father Caussin*. But much about this very time, as also since, there have been published severall larger collections, wherein are rallyed together abundance of abominable propositions, which are, in the said Collections attributed to the *Casuists*, and those the most eminent of that quality.

This was, it also, may it please your Grace, that gave us occasion, to examine with the greatest care we could, whether there were to be found in the bookes of those Authors, Doctrines so pernicious, as those that were cited in the Collections.

The charge of Pastors which we exercise in the Church under your Authority, and the obligation that lyes upon us, to prevent the Soules committed to our charge from being infected by this contagion, and the Priests who administer the Sacrament of Penance in our severall parishes, from taking for a rule these dangerous maxims; and put them in practise in our Confession Seats, have engaged us to joine together in this designe, and we have with the same spirit and same heart consulted the bookes we could meet with, wherein we have found a great number of erroneous, dangerous and detestable propositions, and have drawn up true copies of the same, which we present

ent to your Greatnesse, accordingly to obtaine the  
 cure thereof.

And whereas this evill hath spread it self so far, that  
 cannot any longer be either concealed or dissembled,  
 it may be thought high time to hinder its further pro-  
 gress by some effectuall remedy. For, things are  
 come to that passe, that unlesse Episcopall Authority  
 interpose it selfe and rise up, to condemn these lewd  
 propositions, such of the people as are acquainted  
 therewith might be erroneously perswaded that these  
 opinions, being taught by Catholick Doctors, and  
 tolerated in the Church, are not corrupt, and that  
 they may be followed with safety of conscience;  
 which, if some sudden provision be not made against  
 it, may produce very deplorable effects. For those  
 that have but any thing more then ordinary inclin-  
 ations to piety, will still be scandalized at it, the more  
 dissolute will thence take occasion to some with more  
 insolence and encouragement, and hereticks will be  
 sure to make their advantages of it, that is, think  
 it a just ground publickly to discredit the Catholick  
 Church, by laying at her doore these pernicious  
 maxims, as hath been done heretofore by the  
 Minister Du Moulin in his book *Of Traditions*, where  
 he reproaches the Church of Rome with the pestilent  
 opinions of some of our Casuists.

It is on the other side to be considered, that there  
 never was so much necessity to abate the confidence  
 of these newly-illuminated Divines, whereof we find  
 the latter still adding something to the extravagances  
 of their predecessors; which it were no hard matter to  
 make appeare by diverse notorious examples that  
 will deserve notice should be taken thereof. So that  
 if some course be not taken to suppress a temerity so  
 prejudiciall to the Church it's to be feared, that  
 Time may hereafter so bring things about, that  
 we may take for sound doctrine and undeniable  
 Truth, abundance of dangerous propositions, which the

more

more seare-conscienced Casuists have not presumed yet to advance otherwise then as questionable and hardly probable.

Your Grace having taken all these things into your serious consideration. We are further most humble Suitors to your Grandeur, that you would be pleased to employ that Authority, and that truly Episcopal Zeale which you have, to weed these cursed weeds out of the Field of the Church, and to make way for the purity of Christian Morality to thrive therein, by rooting out these unhappy doctrines, by a Censure worthy your selfe, that is, such as, no doubt, will encourage and engage other prelates to do the like thing in their Diocesses; whereof what can be the consequence, but that the spouse of JESUS CHRIST, being found incorruptible and without spot as well in her Manners as in her doctrine, must put her enemies to silence, and inviolably preserve her selfe and persevere in that purity which her divine spouse hath merited for her by his Blood. And whereas M. John Brisfacier, calling himselfe Rector of your Episcopal Colledge, hath some dayes since presented to your Grandeur a Petition full of injurious expressions and calumnies against the person of M. Charles du Four, Abbot of Aulney, Treasurer of your Cathedral Church, and Cure of the parish of St. Maclois; in which petition he treats the said du Four in no other termes then those of Temerarious, Seditious, refractory, abettor of heresy, and Detractor; and charges him with a many other scandalous and reviling characters, meerly for having preached, with zeale and earnestness, against these dangerous doctrines, once in your presence; and before all your Clergy, and another time in his owne parish, explaining to the people the commandements of God, and the wholesome Maximes of the Gospell; yet without the least derogation or injury to the said. And whereas the maine designe of the said

the said *Brisacier* in the Petition he hath presented to you, way of complaint, is, to stop the mouths of the *Jesuits*, and to hinder us from instructing the People committed to our charge in the purity of Christian Fidelity, and opposing those errors wherewith some of us much endeavour to corrupt it, it is the humble desire of your Petitioners That it may please your Grace to enjoin and order him to make the said *du Four* answer for the horrid calumnies and affronts contained in his said Petition, and oblige the said *Brisacier* sincerely to disclaime and retract, as well by writings by word, those detestable opinions. And in case you shall think fit to admit him the said *Brisacier* to plead for himself, that so there may be a legall proceeding in the businesse, that you would be pleased to order, that, before any priviledge be allowed him, he be engaged to clear himself canonically of the censure and Censure passed and published against him by the late Archbishop of *Paris*, and withall to cause him to be acknowledged by his Superiours in all his complaints and pleas, and to submit, in all this prosecution to your Tribunall and Jurisdiction, and further to declare from article to article whether he approves or disapproves the Propositions which the *Curé* of *S. Maclean* hath publicly cry'd down in his Sermon, whereof there is a catalogue herunto annexed, and so, that once done, shoyne issue, and after all things have been fairly debated, to stand to your judgement upon the whole matter.

And for our parts who are your *Responders*, and call upon you as our judge and Father, we humbly desire your grace will be pleased to continue us in your protection, together with the said *Curé* of *S. Maclean*, whose case we all make our own, and, by condemning those pernicious doctrines, keep those quiet and silent who would divert us from opposing the same, and discovering to the people the dangerous consequences thereof. And we beseech you further



to consider, how insupportable it must be to the Pastors and Curez of your Metropolis, to see, that some particular persons among the Jesuits, should make their business to stop their mouths, and to divert them from preaching the truth of sound doctrine, and to oppose the extravagances of an erroneous Morality, while it is suffered that those very particular persons should publickly countenance and maintain them, as is done dayly by the said Father *Brisacier*, as well by writing as discourse, as we shall finde it no hard matter to prove, if he dares deny it.

Nor does he do this himself, but, as if his example were contagious, the same thing hath been done, and that with more scandal and danger, by Father *de Bois*, Regent in Divinity in your Archi-episcopal Colledge, who, not thinking it enough, that he had beaten down and endeavoured to destroy, as he hath done this last year, that point of Ecclesiastical and Hierarchical discipline that is the best established in your Diocess, as having made several set discourses to his Scholars (who are in a manner all Priests well known and respected in our parishes) against the obligation of hearing parochial Masses, and against the Authority which the Prelates have to oblige the people thereto, hath, within this moneth, forborn his ordinary Lectures, out of a design to excuse, nay, indeed to maintain, the pernicious doctrine of the most disallowed Counsils of his Order, as having, among others, undertaken to justify that book of Father *Bauby's*, entitled, *The Summary of Sins*, and to make his doctrine pass for sound and innocent, though that very book had been censured at Rome, as also by our Lords the Bishops in a general Assembly.

It was also with the same excess of confidence that the said Father *de Bois* hath presumed to vindicate Father *Amicus*, a divine of his Society, upon the subject of Murder to be committed on those who either calumniate or threaten to calumniate Priests or Religious men, even

that height, as that in the last Lectures he read to the Schollers within these few dayes, he hath clearly maintained, that it was lawfull for Priests and Religious men, to defend, etiam cum morte invaloris, the reputation they have acquired by their vertue and prudence, when there is no other course to be taken to divert the danger.

All which when your grace hath taken into serious consideration, we humbly desire, you will be pleased to order the said Regent publickly to retract and disclaim the propositions he hath advanced, as well against good manners, as against the order and discipline of your Diocess, and that of the whole Church, and that a prohibition be issued out, that he may not for the future spread abroad any such scandalous doctrines, upon pain of those canonical chastisements incurrible by the contrary.

*And in the mean time, we shall pray unto God who is the great Master of all good and wholesome doctrine, that he would preserve your grace, to the end that purity may be reestablished in his Church, and prosper you in all your undertakings.*

*And at the bottome were their Seals with the names ensuing, viz.*

Turgis, Dean of Christendome, and Curé of St. Vivian.

Du Tour, Curé of St. Maclou.

Du Perroy, Curé of St. Stephen, Les Tonnetiers.

Sancier, Curé of St. Deny's.

Voisin, Curé of St. Michael's.

Thierry, Curé of St. John's.

Chretien, Curé of St. Patrick's.

Le Clerc, Curé of St. Andrew's.

Picquais, Curé of St. Saviour's.

Lorrain, Curé of St. Martin le pont.

Avice, Curé of St. Lo.

De Sahurs, Curé of St. Peter's du chasteil.

La Febvre, Curé of St. Vincent's.  
 De La Vigue, Curé of St. Peter's le Portier.  
 Nicolas Tallobot, Curé of St. Andrew's pres Cauchon.  
 De La Folle, Dean and Curé of our Lady's Church, the  
 Ronde.  
 De La Haye, Curé of St. Amand.  
 Marc, Curé of St. Martin sur Renelle.  
 Titel, Curé of the Holy Cross, des Pelletiers.  
 Le Prevost, Curé of St. Herbeland's.  
 Arta, Curé of St. Vigor.  
 Gueron, Curé of St. Nicaise.  
 Des Marets, Curé of the Holy Cross, St. Owen's.  
 Cotteret, Curé of St. Candus the younger.  
 De Fleux, Curé of St. Laurence's.  
 Leveneau, Curé of St. Stephen's the great Church.  
 Le Cuillier, Curé of St. Mary's the Lesser.  
 Fancillon, Curé of St. Nicholas.

The said Partition was communicated to the Proctor ac-  
 cording to the order, of his Grace the Arch-Bishop of Ro-  
 ven, made at his Arch-episcopal Palace of Oullon,  
 August, 28. 1656.

A

# CATALOGUE of the PROPOSITIONS,

Contained in an Extract made of some of the  
most dangerous Propositions of diverse  
late Casuists, in point of MORALITY,  
faithfully taken out of their Works.

## I.

Saint Thomas, (Aquinas) having clearly taught, Quodlib. 8. a. 12. and Quodlib. 3. a. 10. that the opinions of Doctors hinder not but that a man may be guilty of Sin, when he acts against the law of God; these Casuists, on the contrary, teach, that an Opinion is probable when it is maintained only by one grave Doctor, and that a man may be confident he does not sin, though he quit an opinion which he knows to be true, and is the more safe, to follow that which is contrary thereto, and consequently less probable and less safe. This is affirmed by FILLIUCIUS, a Jesuit, Mor. Qu. 77. 21. c. 4. n. 128. TANNERUS a Jes. Theol. Schol. Tom. 2. disp. 2. q. 6. dub. 2. SANCHEZ, Jes. in Sum. 1. 1. c. 9. n. 7. LAYMAN, Jes. Theol. Mor. 1. 1. c. 11. c. 15. Sect. 2. n. 6.

## II.

Of a strange imagination which these Casuists have, that their opinions, being supposed probable do make sin, which was sin before, not to be such any longer. CARAMUEL, in Epist. ad Ant. Diamant.

## III. This

## III.

That the Casuists are at liberty to answer according to the opinions of others, though they think them erroneous, when they are likely to prove more acceptable to those that consult them, that is to say, they may answer one while according to one man's judgment, and another according to another's, though contrary thereto. (LAYMAN, *Jes. Theol. Mor. l. 7. tr. 1. c. 5. Sess. 2. n. 7.* ESCOBAR, *Princ. ex. 3. n. 24.*

## IV.

That the conditions which these Casuists require necessary to make an action imputable as sin, may excuse an infinite number of crimes. BAUNY, *Jes. Sum. pænet. c. 39. p. 306. of the 6. Edition.*

## V.

How they elude and annihilate the lawes of the Church in the punishment of the most horrid crimes. Escobar, *Jes. Th. Mor. tr. 1. Exam. 8. c. 3. Praxis Societ. Jesu De Floribus* (c. 10. p. 105.)

## VI.

That one may kill another to prevent a box or a blow with a stick. Azor, *Jes. Instit. Mor. Part. 1. l. 2. p. 105.* Fillinius *Jes. To. 2. tr. 29. c. 3. n. 30.* Lessius *Jes. de Just. & Jure, l. 2. c. 9. dub. 12. n. 77.* Escobar *Jes. Mor. Theol. tr. 1. Exam. 7. c. 3. Praxis Soc. Jesu. Becan. Jes. Sum. part. 3. tr. 2. c. 64. de Homicidio.*

## VII.

That it is lawful even for an Ecclesiastick and a Religious man to maintain the honour he hath acquired by his learning and vertue, by killing him who derogates from his reputation by opprobrious speeches and calumnies. Amicus, *Jes. Tom. 5. disp. 36. n. 118.*

## VIII.

The doctrine of Father Amicus that permits a Religious man to kill him that threatens to calumniate, maintained by Caramuel, as being the only true judgment upon that case, the contrary being not so much

probable. *Theol. Fundam. Fund. 55. Sect. 6. p.*

**IX.**

That it is doubtful whether a Religious man, having the use of a woman, may not kill her if she offer to sever what passed between them. *Caramuel libid.*

*lib. 1. p. 551.* **X.** That it is lawful for a man to defend his honour against him that would rob him of it, by charging him with a crime he is not guilty of, so may he do it by killing him. *Caramuel. Theol. Fundam. Fund. Sect. 6. p. 550.*

**XI.**

That it is lawful, according to some, in the speculative, and according to others in the Practick also, for a man to wound or kill one that hath given him a blow on the ear, even though the other run away for it. *Jes. de Just. et Jur. l. 2. c. 9. dub. 12. n. 79. Maldus Jes. in Praxi. l. 21. n. 62. Fillucius Jes. 29. c. 3. n. 51. Layman Jes. l. 3. tr. 3. par. 3. c. 3. n. 3. Es. Jes. Mor. Theol. tr. 1. Exam. 7. c. 3. Praxis. Caramuel, Theol. Fundam. Fund. 55. Sect. 8. pag. 551.*

**XII.**

That a man may kill a false accuser, nay, the witness produced by him, and the Judge himself, when they cannot be otherwise diverted from oppressing the innocent. *Tannerus Jes. Tr. 3. dist. 4. q. 8. d. 4. n. 83. Sanchez. Jes. Oper. Mor. in Decal. l. 2. c. 39. n.*

**XIII.**

That it is lawful to procure abortion before the child be quick in the womb, to save a Maid's life and reputation. *Egidius Trullench in Decal. Tom. 1. l. 5. c. 1. dub. 4. n. 1. Et quidam Theologus Secretarius Jesu apud Dianam. Port. 6. Tr. 8. Resol.*

**XIII.**



## XIII.

That it is lawful to kill him that gives us the Lye or any way reviles us. *Escobar Theol. Mor. tr. 1. Exam. 7. c. 3. Praxis Reginaldus Jels. l. 2. c. 5. n. 60.*

## XV.

That it is lawful for us to kill him that takes away our goods from us, even though he run away to avoid it, provided the thing be of value. *Lessius Jels. de Jus. de Jure, l. 2. c. 9. dub. 11. n. 66. & 72. Escobar, Jels. Theor. Mor. tr. 1. Exam. 7. c. 3. Praxis.*

## XVI.

That it is lawful upon certain occasions to accept a challenge and to fight a duel. *Escobar Jels. Theol. Mor. tr. 1. Exam. 7. c. 3. Praxis Layman Jels. l. 3. T. 3. part. 3. c. 3. n. 2. & 3. Hurtado de Mendoza Jels. in 2. 2. disp. 170 Sect. 9. §. 82. Apud Dianam, Part. 5. tr. 13. Resol. J. 21. Idem Hurtado de Mendoza Jels. referente Diana, Part. 5. tr. 14. Miscellan. 2. Resol. 99.*

## XVII.

That it is not Simony either to give or receive a temporal good for a spiritual, when it is given only as the motive, and not as the price. *Gregorius a Valentia, Jels. 3. 10. 3. disp. 6. qu. 16. Pun. 3. p. 2039. et sequent. Escobar, Jels. Mor. Theol. tract. 6. ex 2. c. 6. n. 40. Praxis Milhard, Guide des Curex. ch. 63. Inst. 1. n. 2.*

## XVIII.

That it is not simony to obtain a Benefice upon the promise of a summe of money, when a man hath no intention to pay it. *Escobar Jels. Moral. Theol. tr. 6. exam. 2. c. 2 n. 14.*

## XIX.

That a Fortune-teller is obliged to restore what he hath received for telling ones fortune, if he hath not advised with the stars, but that he is not obliged to restitution if he hath consulted the Devil. *Sanchez Jels. Sum. (as. l. 2. c. 38. n. 96.*

## XX.

That a man is not obliged either according to the right

right of Nature, or according to the Lawes of his Countrey to restore what he hath received for giving an unjust sentence, or committing an Assassinate, or an Act of Adultery, but may lawfully retain it. *Lessius Ies. de Just. l. 2. c. 14. d. 8 n. 52.*

XXI.

The encouragement, and the gap which these Cases lay open for domestick frauds. *Bauny Ies. Som. des Pech. p. 213, & 214. Edit. 6.*

XXII.

That a man is not obliged to make restitution for the Losses which a third person hath done upon our sollicitation and procurement. *Bauny Ies. Som. des Pech. p. 307, 308. Edit. 6.*

XXIII.

That a man is not obliged upon pain of mortall sin to restore the totall summe which he hath gotten together by a many little thefts. *Bauny Ies. Som. des Pech. p. 220. Edit. 6.*

XXIV.

Usury palliated by these Casuists under the name of *Mort*, upon whom they impose. *Bauny Ies. Som. des Pech. p. 331. & sequant. Edit. 6.*

XXV.

That Envy is no mortall sinne when it is conceived only at the temporall good of our Neighbour. *Bauny Ies. Som. des Pech. p. 123. Edit. 6.*

XXVI.

That a Priest who hath received mony of one man to say a Masse, may afterwards receive of another, as much as that part of the Sacrifice which belongs to himself amounts to. *Escobar, Ies. Theol. Mor. Tr. 1. Exam. 11. c. 4. Praxis.*

XXVII.

That it is a sufficient hearing of the Masse to hear the four parts of it at the same time. *Escobar Ies. Theol. Moral. Tr. 1. Exam. 11. c. 4. Praxis p. 146. Edit. Lugdun. Anno 1644. Bauny Ies. Moral. Theol. par. 1. Tr. 6.*

Tr. 6: de precepto audienda Missa. qu. 9. pag. 312.

## XXVIII.

Relaxations absolutely destroying the obligation of Fasting. Escobar, Jes. Theol. Mor. Tr. 1. Exam. 13. 6. 3. Praxis.

## XXIX.

The Casuists have brought the ease which Confessors ought to have to judge of the disposition of their Penitents, to a simple demand whether they are sorry for their sinnes, and have an intention not to fall into the like again; and pretend, that if they say, Yes, the Confessors are obliged to believe them. Filliucius Jes. Mor. Quæst. Tom. 1. Tract. 7. p. 334. Suarez Jes. in 3. Part. Tom. 4. disp. 32. Sess. 1. n. 2.

## XXX.

That the Penitent, though interrogated by his Confessor, is not obliged to acknowledge that the sin wherewith he charges himself is an habituall sinne, into which he is wont to fall often. Bauny Jes. Theol. Mor. part. 1. Tract. 4. de Pœnit. q. 15. p. 137.

## XXXI.

That a next occasion of sinning being supposed to be that which of it self induces a man to commit mortall sinne, and in which a man is seldome or never conceived to be, but he falls into that mortall sinne, yet it is lawfull for a man to continue therein, nay, to engage himself in such an occasion, out of a consideration of the spirituall or temporall good of himself or his Neighbour. Bauny Jes. Theol. Mor. Part. 1. Tr. 4. de Pœnit. qu. 14. p. 93, & 94.

## XXXII.

That a man that keeps a Concubine is not oblig'd to dismishe her, but onely to promise that he will not sinne with her any more, it being supposed he cannot enjoy himself, and must lead a melancholy life with.

without her. *Sanctius, in Selectis Disp. disp. 10. n. 20. apud Dianam part. 5. Tract. 14. Resol. 108.*

XXXIII.

That the consideration of a temporall concernment may oblige the Confessor to absolve a Penitent that is in the next occasion of sinning, though he quit it not. *Bauny Ies. Theol. Mor. Part. 1. Tr. 4. de Pœnit. qu. 14. pg. 94.*

XXXIV.

That it is lawfull for a Confessor to absolve those that are in the next occasions even of Incest, without obliging them to separate, when their relapses are not frequent and in a manner diurnall, but onely once or twice a moneth. Nay further, that a Confessor is engaged, *toties quoties*, to absolve the young Gentleman, that cannot forsake his Father's house nor dismisse thence the Servant-maid he ordinarily makes use of, though there be no likelyhood he should forbear sinning with her, though he promise to do it. *Bauny Ies. Somm. des Pech. ch. 46. p. 1089. Edit. 6.*

XXXV.

That a Confessor is obliged, *toties quoties*, to absolve those young people who grow worse and worse, and are guilty of frequent relapses into the same mortall finnes, though they make it not in the least measure their businesse to reforme their faults. *Bauny Ies. Theol. Mor. Part. 1. Tr. 4 de Pœnit. qu. 15. p. 96.*

XXXVI.

That a Confessor is obliged not to deferre or deny absolution to those who are fallen into an habituall custome of committing mortall finnes, against the lawes of God, Nature and the Church, though they discover not the least hope of amendment. *Bauny Ies. Theol. Mor. Part. 1. Tract. 4. de Pœnit. qu. 22. pg. 100.*

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XXXVII. That

## XXXVII.

That remorse for sinne conceived out of a consideration of the temporall inconveniences ensuing thereupon, as the losse of a man's health or his money, is a sufficient qualification for his receiving the grace of absolution; if a man does but imagine that that inconvenience proceeds from the will of God. *Escobar. Ies. Tr. 7. ex 4. n. 91. Amicus Ies. Tract. 6. disp. 3. n. 13.*

## XXXVIII.

That we are not obliged by any commandment of charity, to do any act of Love towards God, nor to observe any precept of his out of any motive proceeding from that Love, and that we are not so much commanded to love God as not to hate him. *An. Sirmond Ies. Dessenſe de la Vertu, Tr. 2.*

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A L E T.

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## A LETTER

From a Curé of ROUEN

To a Curé in the Countrey,

Giving an account of the procedure of his Brethren the Curez of the said City, against the doctrine of certain Casuists; and may also serve for a Refutation to a Libel intituled, The Answer of a Divine, &c.

## ARGUMENT.

A particular account of the difference between the Curez of Rouen and the Jesuits there, and the proceedings of the former therein. Monsieur du Four Curé of S. Maclou preaches against the corrupt Maxims of the Casuists, not charging any particular Order therewith. The Jesuits only take alarm, and put up a detraactive Petition to the Archbishop against him. Whereupon the Curez of Rouen unite, consult the Casuists, find they maintain the doctrines charged upon them, and put up a Petition to their Archbishop



with a catalogue of the doctrines thereunto annexed; desiring the censure thereof. He sends up all to the Assembly of the Clergy at Paris who take cognizance of the business. The Author of The Answer of a Divine, &c, found an Impostor, and consequently a Jesuit.

S I R,

I Have received your Letter of the 13. current, wherein you tell me that your health being not in such a posture as would permit you to come hither to the Synod, where you were in hopes to understand what had passed between the Curez of Rouen and the Fathers of the Society of Jesus, a Friend of yours here had sent you a printed sheet, with this title, *The Answer of a Divine to the Propositions extracted out of the LETTERS of the Jansenists*, by some of the Curez of Rouen; which answer hath been presented to the Right Reverend the Bishops met together in the Generall Assembly of the Clergy.

I cannot but imagine how much you were surprized at the first reading of that Answer, and how that at the same time your judgement of it was, that it could be no other then an infamous Libell, and a scandalous Pamphlett purposely scattered abroad to blast the honour and holiness of the Church, derogating from the authority of the right Reverend the Arch-bishop of this place, and destructive to the innocence of the Pastors who endeavour to serve and maintain that divine Spouse of IESUS CHRIST.

That you have also understood, how that the Jesuits seem loudly enough to declare themselves the Authors of that piece, when they cause it to be sold publicly by the Book-sellers belonging to their Colledge, when they distribute it themselves in the houses where they

make any visits, and do so exactly play the *Mercurius* to scatter it up and down, that we are oblig'd to them for its coming among those that are of our Archbishop's Councell.

And lastly, that you expected with some impatience a generous reply from the Reverend the *Curez of Rouen* to that injurious and ill instructed *Divine*, and how necessary you conceiv'd it that such a course should be taken, to the end that all the world might be satisfied of the purity of their intentions in the cause they are now engag'd in, their prudence in point of proceeding, as well in the enterprise as the prosecution, and the integrity of their Faith, which it was the main design of that Libell to cast a blemish upon.

To satisfy therefore your desires as to these particulars, and to give you some account of an affair where we are all equally engag'd by the common concerns of their Ministry; I am to tell you, Sir, that the *Curez of Rouen*, having taken notice of a sheet that was scatter'd up and down full of impostures and calumnies against them, and being in a manner perswaded, as well by the hints you give in your Letter, as by other too pregnant circumstances, that it was a production of the Jesuits, thought fit to make their complaint against it to the other Arch-bishop, by a Letter which they immediately writ thereupon, and to demand justice for the same of his *Official*, by a Petition which they presented to him, whereof I thought it not amiss to send you a copy, that you may see the justifiable motives of their complaints.

That once done, they had resolv'd to sit down and be silent, so in some measure to expresse their moderation in suffering injuries suitable to the maxims of the Gospel wherein they instruct their people. They were, I say, content to be quiet, expecting the publick satisfaction and reparation, which might prove the effect of those juridicall courses they had taken.

But having observ'd on the one side, that the proceedings were likely to take up much time, and that the *Jesuits* in the interim made their advantage of their modesty, persisting still in the distribution of that Libel, giving out where ever they came that it could not be answered, nay, treating the *Curez of Rouen* as such as were to be derided for their weaknesse and ignorance; and on the other side, having taken it into consideration that they are oblig'd to maintain the dignity of their Ministry, and that it is their duty to hinder that from falling into contempt, or their persons into disparagement before their people, through the horrid calumnies which the pretended *Divine* loads them with, representing them as seditious persons, betrayers and fautors of heresie; They thought it concerned the honour of the Church and their own reputation, that the world should be acquainted with the sincerity of their Faith, as also that the Simple, who might haply be surpriz'd by truth-lesse suppositions, should be undeceiv'd, and that, by answering that scurrilous libell with the greatest moderation they possible could, they might satisfie and convince all those that are Lovers of Truth and Justice that their interpretation is holy, their proceeding canonically, and that they cannot be blam'd by any for what they have done, but by such as are prepossessed by passion, or too violently engag'd in the interests of a party they makes some advantages of.

It was upon these reflections, and the wholesome advice in your Letter (which I have communicated to them) that they enjoyn'd me to write to you what you now receive, and to entreat you to communicate it to your Brethren, and all other good people, as we shall do here and elsewhere, to the end that all the world may be satisfied of the equity of our Cause, and that those persons of quality, who shall come to the knowledge thereof, may conceive an opinion of us quite contrary to that which some would have perswaded them to, by calumnies and detraction.

Thurs

There needs no more then the simple, that is to say, the most sincere and most faithfull relation of what hath passed in this emergency on the part of the Curé of *Rouen*, to justify their proceedings, and to prove the Author and dispersers of that Libell guilty of malice and imposture. I shall not say any thing which cannot be confirm'd by the testimonies of persons on whom no reproach can be fastened, nay, by that of the Arch-bishop himself; who being our head, our Judge, and our Father, hath also ever been our witnesse and our Oracle; and we should justly deserve his indignation, did we any thing without a relyance on his Approbation and conduct.

The businesse, as to matter of fact, stands thus. Monsieur *De Four*, Curé of *S. Maclou* (whose abilities and worth are generally known) having preach'd two several times (as you have already understood) against those pernicious doctrines which tend to the corruption of good manners, the *Jesuits* were immediately troubled therewith, and made great complaints of it to our Archbishop in a Petition which they presented to him in the name of Father *Brisacier*, fraught with injurious expressions and calumnies against the said Monsieur *de Four*. These things coming to the knowledge of the Curé of *Rouen*, they thought themselves oblig'd to engage in the quarrell of their reverend Brother, violently set upon in a difference wherein they were all equally concern'd, since it is their duty to be watchfull over sound doctrine and the purity of Manners, as that on which depends the safety of those souls that are committed to their charge.

But that their proceeding might appear to be such as was the effect of a serious consideration of the Affair they were to engage in, they had a debate in one of their Assemblies, about consulting the Bookes, whence it was alledged, that the propositions and pernicious Maximes, preached against by the Curé of Saint *Maclou*, had been taken, to the end that true copies

and extracts should be made of the same, and accordingly that the condemnation thereof should be required by Canonick wayes, if they were found in the Casuists, what quality or condition soever they were of. But, on the contrary, if they were not to be found in those books, that the prosecution might determine as to the Casuists, and be reviv'd to procure a Censure of the **LETTERS TO THE PROVINCIAL**, wherein those doctrines, with the Authors that maintained them, were cited.

Six of the Assembly were pitched upon and appointed to undertake that employment. They spent therein a whole moneth, doing all things with all possible fidelity and exactnesse; they sought out the places cited, they found them, word for word, as they were cited, in the Originals. They drew copies thereof, and reported the whole to their Brethren in a second Assembly, wherein for further certainty, it was ordered; That if any among them were desirous of further satisfaction as to those matters, they would be permitted to come to the persons deputed, into the places where the books were, to consult them and compare them as they pleased. This order was put in execution, insomuch, that for five or six dayes after, there were seldome lesse then ten or twelve Co-rez at a time, searching after the passages, and comparing them with the Authors, as being satisfied of the truth and faithfulness of the Citations.

What greater circumspection could be us'd in a proceeding of this nature? And certainly there needs no more to give an absolute defeat to the imposture of those, who, purposely to disparage the said Co-rez, and to raise some clouds of division and jealousy among them, affirme, that diverse of them were surpriz'd, and inconsiderately drawn in to engage in that party.

Nor was their prudence lesse remarkeable in the Petition presented to the Arch-bishop, in the name  
and

and on the behalf of the said Curez. For, having been drawn up, and digested into the particular to be invested on, by some of their Company appointed to that purpose, it was read severall times in two or three severall Assemblies, wherein were present ordinarily twenty or two and twenty Curez, in much that at the last it was sign'd by twenty & eight.

This certainly should be look'd on as an argument of the union and good intelligence which is among the Curez of *Rouen*, and that it is the same spirit they are guided by; not as proceeding from any combination, as it is maliciously objected by the author of the Libell, but from the Love of Justice, and a tendernes for truth, which thus joyntly engages them in this cause.

Five were chosen out to go as Deputies from the Assembly to the Arch-bishop, to present to him the petition and the Extract of pernicious propositions gathered out of the Casuists, and that worthy Prelate honoured them with so kind an entertainment, and so favourable a reception; he express'd so much satisfaction at their piety and zeale; he told them with so much earnestnesse and reality that he abhor'd those corrupt doctrines, that they could not, from all, but conceive immediate hopes of happy successe of their enterprise.

In a word, that prudent Arch-bishop, having first taken the conclusions of his Prætor-General, and the advice of his Councell, it was ordered by him, that the said petition, with the said extracts, thereunto annexed, should be sent up to our Lords of the Generall assembly of the Clergy, to the end, that those pernicious doctrines should receive a more notorious and solemn Censure, by the decisions of so illustrious and venerable an Assembly as that which is the representative of the Church of *France*, and whence we derive the Oracles of our Religion.

But ere things were risen to this height, the reverend,



rend, the Curez of *Paris* having had notice of what was in agitation in our City about these matters, were stirred up by the same spirit, and animated by the same zeale with those of *Rouen*, they honour them so far as that they write to them, and to give them thanks for the affection and tendernesse they had expressed for the purity of Christian Morality, they intreat them to send up their collections and memorials, and appoint eight of themselves, all Doctors of Divinity of the faculty of *Paris* to examine them, and accordingly to give the said Curez of *Rouen* all the advice and assistance requisite in such a business. Since which time, being more fully informed and satisfied as to the matter of fact, they resolv'd to joyn with us in this cause, and to exhort the Curez of the other Diocesses of *France*, to demand joyntly with them, of our Lords the Prelates (in a spirit of peace and charity, which ought ever to be attended by a true zeale) the censur of the dangerous propositions specified in the Catalogue and Extracts which they sent them.

And our Arch-bishop himself, for his own part, to shew how much he thought himself concern'd in an affair of this importance, and the justice he was desirous to do the Curez of his chief City, sent up Monsieur *Gaulde* his Grand Vicar (whose vertue and abilities all have sufficient experience of) to present, on his behalf, the Petition, and Extracts made by the Curez of *Rouen* to our Lords of the Assembly Generall with Letters of recommendation worthy his zeal and earnestnesse.

Accordingly hath that honourable Assembly given eare to these just demands, it hath afforded them a favourable reception, it hath even publickly commended the procedure of the Curez of *Rouen*, it hath judged it justifiable and canonically, and taking cognisance of the business as such as Religion it self and the salvation of mens souls are very much concerned in, it hath appointed Delegates, very de-

vout

devout and very able men, to take it into examination. From all which circumstances, we cannot but raise a certaine hope, that God will strengthen them with his spirit, and fill them with his light, in their endeavours, to expell this mortall contagion, which tends to the poisoning of her children, out of the Church, may prove the more effectuall, that she may be maintayned in her most holy rules, and may flourish and fructifie though the spirit of the Gospell, whence she derives that incomparable beauty which is so amiable to the sight, and winnes the heart of her divine Beloved.

Thus, Sir, have I given you a true and sincere account of what passed in this Affaire on the part of the *Curez of Rouen*. I dare call God to witnesse, that it is nothing but the naked truth, and thence you may be pleased to consider, whether they have had any ground to traduce us; consider, what foundation they may have to blast our reputation with calumnies as they do in that Libell; consider, I say, whether it does not even in the title broach three signall impossures.

For in the first place, the Propositions, which we desire should be censured, are not extracted out of the **LETTERS** of the **JANSENISTS**, as the Authour saies in that Pamphlet. But they were taken out of the bookes of the Casuists; nay, if what he saies were true, the extracts would be ten times larger and of greater bulk then the whole pieces, out of which they are taken, as it were easy for us to demonstrate.

Secondly, this catalogue and the extracts which the Jesuits have so great an aversion for, and are the ground of all their fury and exasperation, are not the worke of the *Curez of Rouen*, who only drew up the Extracts which they presented to their Arch-Bishop, and which the Arch-Bishop hath sent up to the Assembly,

Lastly,

Lastly, it is far from truth, that this Answer of a Divine was ever presented to the said Assembly. Our Lords the Prelates, whereof it consists; would never have suffered such an affront should be done to the dignity thereof, nay, it is an act of the greatest contempt that can be committed against such an Assembly to direct to it a scandalous pamphlet without a name, such as is that Answer. No, those who are thought to be the Authors of it, are more prudent and better advised then ever to have attempted any such thing, though they are not to be numbered among those that have the most respect of Bishops.

I should be over-troublesome to you, and haply exceed the Limits of a Letter, should I make it my business to refute all the calumnies and impostures which are scattered up and down the body of that pamphlet, and therefore shall fasten only on some.

This implacable Pamphleteer says, that we have put in an information against the Jesuits at the tribunal of our Lords the Bishops, and we may say, on the contrary, that it is they themselves that have brought the information against themselves. For neither in our Petition nor our Extracts presented to the Arch-Bishop do we any where tax the *Jesuits* by name; if we say any thing of them, it is occasionally, and by way of instance; all that we desire being only the condemnation of the pernicious doctrines taught by some late Casuists, whoever they may be. But they have betrayed themselves by their own complaints and expostulation, they are wounded by their own weapons, *Sagitta eorum facta sunt plaga eorum. Psal. 63.* And they were the only men, who, Satanically zealous to maintaine these doctrines, and to shew themselves in a manner the Patronizers of Homicides, Simonies, and other the like crimes, have made all the noise, and raised that tempest which is likely to fall so heavy upon them. Besides, we cannot be said

have presented to our Lords of the Assembly any petition or other piece to bring them into trouble, it being certaine that it is only the Arch-Bishop himselfe that hath, by his Grand Vicar, presented them, and consequently this Jesuiticall Secretary does notoriously derogate from his Authority, and is not said in his Libell to be a little too peremptory with him and to traduce him under the name of the Curtez of Raven.

The next thing he quarrells at is that we are guilty of frivolous busying of our selves to weed out the corruption that may be found in bookes, while they grow and thrive in mens soules, whence we should endeavour to root them up. This is an indeterminate charge of our sloth and want of courage in our Functions, but without the least consideration, that these Lesbian Luxuries purposely screwed up to a compliance with sinners (whereof we find the bookes of the Casuists too full,) are the fatall seeds of so many corruptions and scandalls as are predominant in this unhappy age; and that our time cannot haply be better employed, then in endeavouring to smother them, and to prevent them from growing out of those Books into mens consciences which are of themselves incapable enough to entertaine any thing that cherishes the passions, and complies with the vergency of corrupt nature.

Then he tells us, that it were a far better employment in our Assemblies to review the *Hours of Port-Royal*, and adds, that the Faithfull committed to our charge, in this day repeat, at the feet of our Altars those very prayers that are contained in that book, to the reproach of Faith and scandall of the Church. We never had yet the least acquaintance with the Authors of those *Hours*, and therefore cannot be said to countenance them, and it is a prerogative of God only to judge of the intentions of their hearts. But it's to be hoped, this notorious Libeller will not think it much we should give

give them a charitable interpretation, and should avoid, upon this occasion, that reproachable waxing of nature (as he observes himself) that is so easily wrought upon as to hearken to and countenance calumnies, though he himself hath not much endeavoured to avoid it heere. Some more knowing and better Divines then he differ very much from his opinion of those *Houres*, because they are not prepossessed against them as he is, who supposes that the Son of God is therein degraded from the title of the Redeemer of all men, because it is not there expressed in the Version of certaine Hymnes, though the same thing be found in severall other places, and particularly in the 17. ver. of the *Te Dum*. And we would gladly referre him to the Hymnes of the Romane Breviary corrected by Urban VIII. of blessed memory. That methinks were enough to give a check to his sinistrous judgement of the persons that composed them, as to what concerns that article. And for the other, where he alleges, that they have therein followed the version of *Mass* in the 17. ver. of the 128th. *Psalm*, to take away the Invocation of Saints; he betrayes his want of confidence in imposing that drift upon them, since he is not ignorant, that though that Version be not the more ordinary, yet is it approved by above ten moderne Interpreters, Jesuits, and others, men very learned and of unsuspected faith, who stick close to the Hebrew text. Besides that in the Hymnes, Litanies and Prayers of these *Houres*, the intercession of the Saints is therein very often insisted upon. What probability is there then, that, if some of our Englishmen make use of them, it must needs be to the great reproach of Faith and scandall of the Church?

He would further put us into an alarme against the memory of the late Abbot of St. Cyran, whom he charges with the reviving of certaine propositions of *Wiclef* which blast the dignity of our character. But let

take good heed that this accusation, which he  
attempts to put a slur upon him, proceed not, ei-  
ther from want of diligence in the reading of his works,  
or from an excessive of passion against that great man, incli-  
ning him to disparage them. As there is not hardly  
any one that is unacquainted with his excellent and  
valuable endeavours for the defence of the Priesthood  
of *Jesus Christ*, so methinks should it be heard for  
any one to imagine that he had any designe to blast it  
in his Letters, which are all most Christian, and  
full of piety. For, in a word, not to meddle with  
the two last propositions, since our Divine hath not  
thought to cite the places, out of a prudent seare  
but in case we should examine them we might dis-  
cover his foule play in falsifying and distorting of  
them, he hath suppressed out of the first a word that  
is essentiall and of importance purposely to give it a  
wrong sence, and to make it odious. 'Tis not our busi-  
ness to write a panegyrick for Monsieur de S. *Cyran*,  
but only to beare witnesse to the truth, and the  
author of the Pamphlet must give me leave to tell  
him, that his way of proceeding is not justifiable. In  
the 93. Letter, which he cites, we find, that the  
Church hath a power to take a course with Priests of ill  
life, and to cut them off from any relation to her, if she  
think it fit, and that if she do it, they are no longer to be  
called Priests, but to be looked on as secular persons.  
This faithfull Secretary hath left out the word  
*reputed*, which is to be seen in all the latter editions  
of those Letters, and was omitted onely in the first  
printed at *Paris*, through the Printers negligence,  
and is accordingly put upon his score among the  
other Errata at the beginning of the Book. Let  
him then but restore that word to the passage fore-  
recited, and he will find the Doctrine of that Let-  
ter to be the same with what is taught us by the  
Church in her Canons, that is to say, that Priests  
degraded, and such as, for their lewd lives and  
notorious



notorious crimes, have been deprived of *Tonsure* and the *long robe*, which are the honourable badges of the Sacerdotall Function, are not to be looked upon as reputed as Priests, but such as are reduced to a secular qualification; though, all this supposed, they do not lose the divine Character of their Ordination. The case being thus fairly cleared up, we are content the Author himselfe should be judge in the difference, appealing from himselfe mis-informed to himselfe better informed, or lesse prepossessed, to decide, whether such propositions as these, are those of the infamous *Auch Heretick Wichf*, and whether in our Assemblies, we should make it our business to conspire their *Censure*.

He further playes the Admonisher, when he tells us, that our endeavours would be more serviceable to the publick should we prosecute the suppression of the Scandalous **LETTERS**; published, (as he saies) with so much defiance of punishment ever since so long a time against the honour of Sorbonne and all Divines. But he sayes too much to be credited. For were it true, that those Letters were published to the dishonour of Sorbonne and all Divines, whence comes it to passe that the Colledge of Sorbonne and all the Divines of the whole Church do not combine against them to have them condemned, prohibited, suppressed; Whence comes it that the *Jesuits* (for whom this Secretary apologises all the way) make it their complaint wherever they come that those Letters are Levelled only against their Society? Whence comes it that only they of all others took the alarme thereat? And if they are so much employed in fighting against the Enemies of the Church, and in courageously standing up for the concernements of *Jesue Christ*, as this pamphlet would make us beleieve they are, whence comes it, that, when they pretend to refuse the Letters, which are so insupportable to them, they

direct

and their Answers only to those which oppose their corrupt doctrine, and that pernicious Libertinisme which they introduce into Morality? How comes it that they are so silent as to the four first Letters? How can it be that they have hardly a word to say of them, though they hold them to be injurious to the Grace of the Son of God, and the sacred decisions of his Church? Needs there any more to demonstrate that they, out of self design, forsake the cause of Jesus Christ, and fight the advantages of his divine spouse, when it lies upon them to make good their own interests, and the eminent lustre of their Society seems to be falling into an eclipse? Is this the glorious employment they make such brags off? But how ere it be, we declare, that we do not think our selves concerned in those Letters, otherwise then it may be lawful for all others to be, that is, that we look on them as such as may somewhat further the discovery of errors, that so they may be the better avoided; leaving the judgement thereof to our Lords the Bishops.

This writer hath a further accusation against us, which is, *that we blow the coals of that heresie which is breaking forth into flames in the house of God, and cruelly persecute those who make it their endeavour to smother it.* For which he adds this reproach, *that the justice of our prosecution tends to the prejudice of Faith, and the re-establishment of Jansenisme;* yet further blaming us, for that *we are engaged in a combination, and endeavour to sacrifice the Masters of both ancient and modern Divinity to the passion of the Jansenists, so to be offered up as the publick victims of Heresie.* And so goes even to the end with discourses much of the same nature, very unworthy the name of a Christian, and most injurious to the Pastors of the Church.

—*Tantane animis caelestibus ira?*

Who could ever have expected that a Divine should have

have treated us in these terms? Or imagine, that spirit perpetually covered with the robe of Charity should persecute us with expressions so full of gall and so maliciously satirical? However, we think it no hard matter to forgive him. But when we truly consider his language (which is far different from that of Heaven to the annointed ones of the Lord) we presently find, that he is but too close an imitator of those whom he vindicates, and that we may well take occasion to tell him, *Verè et tu unus ex illis es, nam et loquela tua manifestum te facit.* For when they finde themselves called to account, either for attempting any thing against the Hierarchy of the Church, and the priviledges of the Pastors thereof; or for maintaining the most dilute and most extravagant opinions of the late Casuists, such as are absolutely destructive to the purity of Manners, they are in a manner reduced (out of all ingenious, but withal a diabolical piece of Reynardisme) to this one evasion, or rather injury of *Jansenists*, which they make their bulwark and last refuge, where being once gotten into, they think themselves out of all danger, and whence they believe they may, without any fear, shoot the prisoned arrows of the most cankered detraction against those who only quarrel at their errours and irregularities.

And of this I have a clear and pertinent example to give you. For I beseech you, sir, do but consider what relation there is between the Propositions condemned by the Constitution of *Innocent X.* which are the subject of *Jansenisme*, and the doctrines now in question, and whereof we demand the censure? The former are of *Grace* and *Free will*; and the latter relate only to *Morality*. The former treat of the most sublime, and most mysterious points of all Scholastical Divinity, such as only Doctors, and the most knowing are able to look into; and the latter are only decisions relating to the conduct of Christian life, wherein it is requisite that every one be instructed. What ground

and then have the *Jesuits* to charge us with this in-  
 Upon what account do they make it their main  
 to perswade the people, that their Pastors,  
 are their spiritual guides, and on whom depends  
 salvation of their souls, according to the Scripture,  
*inquit anima populi pendet*, countenance Hereticks,  
 make use of their arms? Or rather why would  
 they have the world believe that there is a new Sect of  
 Hereticks, and a sort of enemies now rising that set  
 the Church on fire? We declare that we know not  
 that we do not so much as see this fire, and that  
 we could perceive it, we would be among the first  
 to endeavour to quench it. Whence comes  
 then, that they make such an ignominious parallel  
 betwixt comparing Priests and Pastors of the Church  
 to *Hereticks, Lutherans, and Calvinists*, which is the  
 most affront and derogation they could have been  
 of in relation to the character and employment  
 they have in the house of God? Is it that they would  
 make them unserviceable in their Functions, and their  
 Ministry, by this injurious bringing of their faith in-  
 question, and by those false impressions which they  
 so much endeavour to make in those whom God hath  
 committed to their charge?

But what! Can it be objected to the *Curez* of Ro-  
 ma, that they are not in an absolute and perfect sub-  
 mission to all the orthodox truths of the Church? Do  
 they not instruct their parishoners in the inviolable  
 maxims of the Gospel, and the adorable Mysteries of  
 Religion? And do they not endeavour as much as lies  
 in their power to reduce the enemies that oppose  
 them? Is not their doctrine sound, and their word  
 irreprehensible, as the Apostle would have it, in his  
 Epistle to *Titus*? Is not their Arch-Bishop, to whom  
 they are accountable, satisfied with their conduct,  
 and the integrity of their Faith? Is not the whole citi-  
 zens a sufficient testimony of their good and wholesome  
 instructions?

instructions? And do not the *Jesuits* know well enough, that we have all published the Popes Bull and the Mandate of our Arch-Bishop concerning *five propositions* justly condemned at *Rome*? Is there any one among us that hath maintained, taught, preached any of them? Or hath otherwise dissented from the sacred Constitution of the Vicar of *JESUS CHRIST*?

Wherein then do the said *Curez* countenance *Hereticks*? Wherein do they afford them their aid and interest? As is imposed upon them by the *Libeller*. What is it that makes them the cruel persecutors of the children of the Church? It is because they prefer the most undefiled, and most sacred rules of the Gospel, before the dangerous instructions of the *Casuits*? It is because they are in love with the beauty of the Church their Mother, and conceive a certain horror to see her defiled by her own children through the doctrines of those, who, incapable of imitating their Fathers, will needs be their dangerous Teachers and instructors? Is it because they demand of their Arch-Bishop, (the Judge of sound and sound doctrine) the censure of those pernicious propositions that are the destructive Vipers of all Morality? But are they not obliged to this watchfulness, to prevent the tears from growing up in their Masters fields, and that the souls for which they are accountable at the Tribunal of God should not be infected by the mortal poison? I can assure you, Sir, that they were not stirred up by any other motives in all this affair, that by the grace of God, they will not be guided by any other, and that if their enemies will not give over persecuting them and charging them with *Calumnies*, they will nevertheless endeavour the discharge of their duty, and as much as they can reassume more and more courage, to bring things so about, that Innocence and Truth may triumph over violence and Imposture.

In the mean time, Sir, let us continue united in spirit of peace and charity, in the midst of these disorders, which God will, in his good time, put a stop to. And let us withall generously maintain the concernsments of our common Mother, whose breasts, as it ought, so it ever shall even to the end of ages, be ever full, as well of the most pure milk, as of the most powerful wine, of the celestial and divine milk of JESUS CHRIST, the Master, Doctor, perpetual dictator of his Church, as of the precious treasure and inestimable riches of his Graces, which he sheds into all souls, but especially the souls of the Faithful, in the quality of Saviour, deliverer, and universal Redeemer. Sir, be pleased to afford your prayers to him, that I may not be so unhappy to resist his Grace, or deprive my self of it by my unthankfulness towards him, and the abuse of my Liberty. *Jam. &c.*

A



*A Petition of the Curez  
Rouen to Monsieur the  
Official, presented the 26. of  
October, 1656.*

To Monsieur, the Official of Rouen, or  
to Monsieur his Vice-gerent.

*The humble Petition of Master Peter Chrestien  
Curé of St. Patrick's, Mr. William le Clerc  
Curé of St. Andrew's ; Mr. John de  
Sahurs, Curé of St. Peter's du Chastel; and  
Mr. Stephen de Fieux, Curé of St. Lau-  
rence ; on the behalf of themselves and their  
Brethren the Curez of Rouen.*

Shewing,

**T**Hat within some few dayes past the Jesuits of the  
Colledge that is within the said City, and par-  
ticularly Father Brisacier, F. Berard, and F. de la Bri-  
ere, have dispersed up and down to diverse persons,  
a scandalous Libel to the great disparagement of the  
Petitioners, intituled, *The answer of a divine to the  
Propositions extracted out of the LETTERS of the IAN-  
SENISTS, by a certain Curez of Rouen ; which answer  
hath been presented to the right Reverend the Bishops of  
the Assembly General of the Clergy.*

That the said Libel is fraught with lies, false reports,  
impostures, and bitter calumnies very much to the dis-

judgement of your Petitioners. For the Author  
 therein lay it to their charge that they are the first  
 kindlers of that fire which now begins to break forth  
 from the house of God, and that they are the cruel per-  
 secutors of those who endeavour to quench it. That  
 he further reproaches them, that though it is their du-  
 ty to be tender and watchful over the Church, yet  
 they shut their eyes so as not to see the danger that shee  
 is in a manner fallen into, and that they are so far from  
 making any opposition against her enemies, that they  
 dwell with her children. He sayes that they insist  
 on the advantages which Hereticks pretend to have  
 against her, and though he seems unwilling to lay an  
 equalization of Heresie equally on all, yet would he  
 have them discover strange symptomes thereof in that  
 of theirs. He charges them with a reproachful  
 mode of nature, such as inclines them to give credit  
 and countenance calumny. He sayes that the un-  
 derstanding of their prosecution tends in effect to the preju-  
 dice of Faith, and the reestablishment of *JANSE-  
 NISME*. He blames them for traducing Monsieur du  
 Val as a criminal, not knowing what they do. He  
 says that these Curez, (meaning the Petitioners)   
 combine together in a design to sacrifice the Masters  
 of both ancient and modern Divinity, to the passion  
 of the *Jansenists*, and to offer them up as publick vi-  
 tims to Heresie. He sayes that they prosecute a  
 charge against all Catholick Universities, and all or-  
 thodox Doctors on the behalf of *Jansenisme*. He says  
 that the voice of the Pastors of Rouen is no more then  
 the Echo of those malicious Letters that are written at  
 St. Royal, and sold at Charenton; that the enterprize  
 which the Curez of Rouen are engaged in, is frivo-  
 lous, as to the design, and unworthy the prosecution  
 of a prudent man. To be short, his writing is filled  
 up with diverse other expressions of the same nature,  
 which are all most untrue, and tend very much to the  
 discredit of the Petitioners; and he grounds all his in-  
 juries

juries and all his reproaches on a matter of fact absolutely supposed; that is to say, that the Petitioners have put in an information against those whom this writer makes it so much his business to vindicate (whom he sufficiently discovers to be no other than the *Jesuits*) and have impeached them at the tribunal of our Lords of the Assembly of the Clergy, of having corrupted the whole doctrine of Morality; supposing withal, but intrusely, that the petitioners had presented to that honourable Assembly, an injurious catalogue of the propositions that concern Moral doctrine. Which is a falsity and palpable imposture, since it is evident, that the petitioners neither were sent, nor did send to the Assembly, that they have not impeached any one, that they never presented any catalogue or any propositions.

But the truth, as to the matter of fact, is this, that the Petitioners desirous to be fully satisfied whether the doctrines that were contrary to the holiness and purity of Christian Morality, which so many learned and able persons have so long since quarrelled with these *Casuists* for, were really to be found in the books of those Authors, some of them, appointed by consent of their Assembly, had accordingly undertaken the examination thereof: and having found in diverse books of those writers, the greatest part of the propositions laid to their charge, they drew a faithful extract thereof, and having reported the whole business in another assembly, they unanimously resolved to have a petition presented to the Arch bishop, to demand of him the condemnation thereof. That this being accordingly put in execution, the Arch-bishop had sent up the said petition, with the extracts thereunto annexed, to the Lords of the assembly held at *Paris*, as being an affair of general concernment, and such as the whole church was interested in. And having to that purpose sent up Monsieur *Gaulde*, his Grand Vicar to make a report of the whole, with a Letter from him-

himself, powerful and worthy his zeal, the said assembly took cognizance thereof, and immediately appointed certain Commissioners to examine the business to the end, that upon the return of their report, they might proceed to judgement.

That the business came to this head as to matter of fact, is a thing so well known that the Author of the said Libel could not be ignorant thereof. Whence it may be easily inferred that when he attributes to the Petitioners, what hath been done only by the means of the Arch-Bishop, his main design was, to fasten all the injuries and invectives of his defamatory pamphlet upon the said Prelate. For it being a thing out of all nature, that neither the Curez of *Rouen*, nor yet the Assembly of *Paris* presented to the assembly any propositions concerning Morality, and that there was not any thing of that kinde brought thither, but by the means of the Arch-Bishop, yet does not this detractor think much openly to direct his calumnies against him under the name of the Curez of *Rouen*; affirming that the Hereticks, whom he makes the Authors of the propositions, daring not to appear themselves for fear of being dismissed with reproach, yet there hath not wanted some that durst present in so honourable an assembly, what should rather have been cast into the fire.

And it is this bitter reflection of the Libeller which the Petitioners are most troubled at, as conceiving themselves less wounded in the disparagement they receive in their own reputation, then in the injury done their Head, whom the respect due to his eminent dignity should have secured from all the assaults of calumny, and that especially in an occurrence, wherein he hath been honoured with the elogies of our Lords the Prelates and the most considerable persons in the State, who have highly celebrated his prudence in the management of this whole affair.

Now though the said Libel be levelled against the

aid Arch-bishop after so audacious a manner, yet have not that consideration any way hindered the Jesuits (who in all probability are the Authors thereof) from being the dispersers of it, and bringing it into diverse houses of Quality in this City; nay so far, that F. de la Briere hath distributed of them even in the palace of the Arch-bishop, to diverse Ecclesiasticks of the Councell.

These things being taken into consideration, as also that the said Pamphlet is derogatory to the honour of our said Lord the Arch-bishop, that it is fraught with malicious calumnies against the Petitioners, and falsely supposes that there are in this Diocese, and within this City such pernicious hereticks as have sold their Soules to impiety, and heighten the flames of a new heresie, whereof the Author charges the Petitioners with a design of promoting and countenancing the reestablishment, as it is alledged in the said Libell hereunto annexed;

It is humbly prayed, That you would be pleased to order the said Fathers Bisfacier, Berard, and de la Briere to appear before you in person, that they may discover and declare from whom they had that defamatory Libell which they have distributed to diverse persons, as the Petitioners are able to prove and make appear, in case it be denyed. And that if it fall out, that the said Jesuits will not appear and discover the Author of the said Libell, that it be taken for granted that they caused it to be writ and Printed, and as such, and distributors of the same, that they be condemned to make reparation in point of honour to the Petitioners, as notorious detractors, impostors, and disturbers of the publick peace, and other penalties, which the Petitioners referre to the zeale and prudence of the Proctor generall of the Arch-bishoprick to demand against them according to the evidence that be brought him; and to that end it is desired that he may be appointed

intended to carry on the business joyntly with us. And it  
further prayed that a prohibition may be issued out  
that they may not for the future publish or distribute a-  
ny such Libels upon pain of excommunication ipso facto,  
and other canonically punishments specified in the holy  
decrees, against the Authors of scandalous Libels, and  
that the Sentence which shall be passed hereupon be read  
and published in the severall Churches, and other places  
where it shall be thought fit, that the people may be in-  
formed, as to the calumnies, injuries, and defamatory  
impostures whereby the said Jesuits would blast the re-  
putation of the Petitioners in the said Libell, And you  
will do Justice.

Witnessed by the said Chrestien, le Clerc, de Jaburs,  
Scribe; & le Vigner Proctor, with their severall  
subscriptions.



# A REMONSTRANCE

Of the Reverend  
The Curez of P A R I S  
to their Lords of the Assem-  
bly Generall of the  
CLERGY,

*when they presented to them a continuation  
of the Extract of diverse pernicious  
Propositions advanc'd by the  
late Casuists.*

MAY IT PLEASE YOUR HONOURS,

**T**He favourable reception we have found in your honourable Assembly seems not to us a lesse remarkable discovery of your Goodnesse towards us, then of your zeal for the undefilednesse of Christian Morality. We have inferred from it, to our more then ordinary comfort, that all the artifices which some have made use of to bring an odium upon us, have not prov'd so effectuell as to surprise you, and to make you in the least measure unsatisfied of our inviolable submission to Episcopall Authority. - And certainly it must needs be a strange thing, that those who make it their main businesse to render it as despicable as they can, and have so often given you occasion to  
oppose

...E  
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...which  
...on us,  
...nd to  
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...who  
...table  
...n to  
...pose

...pose their Attempts against the Hierarchie, should  
be guilty of an imagination that they could raise jea-  
lousies in you of those, who think it a glory to them,  
as they have not any priviledges whereby they might  
be exempted from the dependance they have on their  
superiours.

For your Honours may be pleas'd to consider, that  
they could not upon any occasion betray a more  
groundlesse pretence of their detraction, since that, e-  
ven since the first breaking forth of this business to  
be present, we have not done any thing but what dis-  
covers the respect we have for your sacred dignity.  
The Reverend Clergy of Rouen who first set this bu-  
siness on foot, and made the first complaints about it,  
brought it before their Arch-bishop; all the end that  
he had in countenancing and furthering what they  
did, was onely to make a joynt addresse to your  
Assembly; and when we solicited the Curez of the  
other Diocesses to joyn also with us, we were very  
far from thinking it should be done with any deroga-  
tion from their Bishops. Your honours will, we hope,  
have that opinion of us, that we are not to learn the  
obligations that ly upon us, or the limits of our du-  
ty. We thought it a breach thereof to continue any  
longer silent, when we see the Church over-grown  
with a poysonous Morality, more corrupt then that  
of Pagans themselves; nor are we ignorant on the o-  
ther side, that we are excusable in the sight of God,  
in discovering the horror we conceive thereat in our  
endeavours to raise an impression of it in all the souls  
committed to our charge, and in addressing our selves  
to the Princes of the Church, to represent unto them  
the pernicious consequences thereof.

It lies upon your honours to prevent the further  
progress thereof by a legall and authentick condem-  
nation, since it is to your Authority that God hath  
particularly committed the discernment of sound and  
corrupt doctrine, and the care of being guides to the

people of God, by rules that are wholly divine, according to the word of the great Pope, *Innocent I.* to a certain Arch-bishop of France; *Disciplina deiſica populum erudiſe debemus.* And that which is added by the ſame Pope, in the place before mentioned, viz. that it is to be feared, that the ſilence of the Biſhops be not taken for their conſent to the diſſolution of Morality, *Ne ſilentio noſtro exiſtimemur his præbere conſenſum, dicente Domino, Videbas furem, ut currebas cum eo,* is, at this time, more conſiderable than ever. For the extravagance of theſe writers is come to that height, that making their advantages of the lenity of the Church in point of toleration, they preſume to affirm it openly, that ſhe countenances their irregularities, becauſe ſhe ſuffers them. This is no more than what hath already been made appear to your honours out of F. Bauny a Jeſuite, and what may be ſeen yet further in another of the ſame Society, whoſe name is *Mascarennas*, who being equally deſirous in F. Bauny to eſtabliſh this extravagant propoſition, *That it is ſufficient, ſo as to fulfill the precept of bearing Maſſe, if a man beares two halves at the ſame time from ſeverall Priests,* imagines it excellently well maintain'd by this erroneous and dangerous principle; *That the Church, without any oppoſition, ſuffering that opinion ſhould be publiſhed, is an argument that ſhee approves it.*

This Maxime which carries within it, without exception, all the Errors which theſe Caſuiſts have publiſh'd, muſt needs oblige your honours to find out ſome ſpeedy remedy againſt evils that grow daily more and more predominant, and which thoſe that introduce them endeavour to eſtabliſh by principles that make them incapable of any remedy. For their temerity is come to that pitch, as to pretend that the Authority of the Biſhops cannot give them any check. They have made no difficulty to maintain, (as you may perceive by the Extracts which we now preſent you with of a new draught) *That the Biſhops cannot prohibit the*

books of the Casuists, such as are those of Diana; (one of the most extravagant that ever were) otherwise then as Merchandises, or, at the worst, but as prejudiciall by consent, and not condemn them as evill in themselves: and when four or five of these Authours agree in the same opinion, it is so far probable and safe in point of conscience, that unlesse the Church makes the contrary unto an Article of Faith, it can no more cease to be such, then foure can cease to be foure.

Thus is it, may it please your honours, that these writers do at the same time invest simple private men with a pernicious power to overturn at their pleasure Christian Morality, and would devest the Successors of the Apostles of the right which IESUS CHRIST hath endu'd them with, to prevent the extravagances of man's wit from corrupting the truth of his Gospel. But this also considered must needs engage you the more to make them feel the weight of that Authority, which they would deprive you of and receive, to the advantage of the whole Church, the examples of your Predecessors and your own.

It is not unknown to your honours, how that in the beginning of the Ninth age, the Church of France did by the severity of her Canons, put a stop to a licentiousnesse much less considerable then that which is now so prevalent. There started up of a sudden a many triall writers, who put out a sort of books called *Penitentials*, to regulate, as they thought fit, the penance to be inflicted on Penitents, according to the diversity of sins. But having by that erroneous indulgence deviated very much from the regulations specified in the Canons, the Bishops of France assembled in the II. Council of Chaalons upon Saone, and in the VI. of Paris, ordered, That all Priests should forbear making any account of those *Penitentiall Books*, as also that they should be absolutely abolished, nay burnt, to the end they might not prove an occasion to deceive the Priests that read them, and consequently the people. Whereas

there are many Priests, sayes the Councell of Paris, Can. 32. who either out of negligence or ignorance inflict penances on those that confesse their sinnes, otherwise then it is provided by the Canonickall Constitutions, making use, to that purpose, of certain writings which they call Penitentialls, contrary to the holy Canons, and by the means cure not the wounds made by sinne, but cherish and continue sinners therein by an over-indulgent dressing thereof, drawing upon themselves that malediction of the Prophet; Woe unto those that sowe pillowes to all Elbowes, and make cushions for the heads of men to seduce them; we have ordered, by a generall consent, that every Bishop shall within his Diocese cause strict search to be made after those erroneous writings, and having found them, shall cause them to be burnt, to the end, that such priests as are ignorant may not any longer make use thereof to the destruction of souls.

Now we humbly intreat your honours to consider what comparison there is between the excesses against which these holy Bishops your Predecessors have acted with so much zeale, and those whereof we now humbly begge the suppression? It was not layd to the charge of those composers of *Penitentiall Directions*, that they had excus'd or authoris'd crimes, but only, that they had taught the Priests to inflict penances lesse severe then those that were prescribed by the Canons. Nay even as to that point, how much more reserv'd were they then those of this age? For the greatest licentiousnesse they are tax'd with is that which is condemned by the same Councell in the 34. Canon, viz. that they had impos'd on a detestable crime a penance of lesse continuance then 25. years, which was the time prescribed by the Councell of *Ancyra*, whereas these now reigning think it not enough to take away all the punishments impos'd by the late Popes on the same crime. but are so presumptuous as to maintain, that those Confessors that are carefull to promote the spirituall good of mens souls ought to send the Laicks

the holy Communion, and the Priests of the Altar every day, that they had committed those abominations, worthy of all the fires of Heaven, Earth, and Hell. Thus have we discover'd to your Honours the proceedings of those exemplary men that have preceded you in the government of the *Gallicane Church*. They are not given way, as they say themselves, that the Church should be abus'd by vain hopes, and the deceitfull promises, which they might flatter themselves with out of corrupt Books. And it must needs be by following so wholesome an example, that you have already broken the ice and put a stop to this torrent of licentiousness and errors, by condemning the books of the said Father *Bauny*, who published them in France, containing Propositions inclining men to *Libertinisme* and the corruption of good manners, and doing violence to the *Naturall right*, and the *Law of Nations*, excusing *blasphemies*, *Usuries*, *Simonies*, and diverse other most enormous sinnes, as if they were light peccadillo's.

But the injurious contempt wherewith your censure hath been received by some, who maintain that *Autority*, even since your condemnation of him, as being not guilty of any irregularity in point of *Morality*, and cause his books to be reprinted without the least correction or alteration, is enough to convince you, that since the mischief still continues, and grows more and more predominant by time, there is a necessity the same remedies should be continued, and that others should be apply'd that are more effectuall.

The eyes of the whole Church are upon your honors in this affair; her honour is but too much concern'd in it, she cannot any longer bear either with the reproaches of *hereticks* her enemies, who endeavour her disparagement by attributing to her these pernicious maxims, or the temerity of some of her own children, who conspire with the others to fasten the same scandal on her. For it is not the greatest scandal that ever



happened to the Church of IESUS CHRIST, that, while Hereticks are so presumptuous as to impure to the whole body of Catholicks the licentiousness of some particular persons, there should be, at the same time, whole Societies that acknowledge them, that justify their accusation, that would have the strongest extravagances accounted *Romane* Traditions, and are grown to that height of presumption as to pretend that men cannot quarrel at these irregularities, without being of the number of the *Calvenists*, or at least countenancing them?

Will not the Church disclaim these temerarious wretches? will she not make a publick discovery of the horror she conceives thereof? Shall it ever be said, that for a man to be a Catholick, he must approve domestick infidelities and usuries with *Father Bawny*, Simony, with *Valentia*, the lawfulness of Murder to avoid on box o' th' eare, with *Lessius*, Assassinations for calumnies with *Father Amicus*, impostures and false accusations, with *Caramuell*? Shall it be said, that a man must entertain all the pernicious or extravagant decisions of *Escobar* for mysteries revealed by IESUS CHRIST, and that he cannot make any complaint against them, but he must be immediately treated as an Heretick? This is the affront that some would have put upon the reverend, the Curez of *Rowen*, by a virulent Pamphlett, under the form of a Petition presented to your Assembly, and yet hath not any name to it (which is a kind of proceeding never heard of before) because, as it should seem the Authors of that scandalous piece would gladly have play'd the wolves with those that bit them in the teeth with their Morality, and tear them in pieces, but durst not discover themselves, so to avoid the punishment they might deserve for their insolence.

In that piece your honours may discover some tracks of that confidence whereby they vindicate their most dangerous maxims, They think it not enough to maintain

maintain them as tolerable, no, they would have them receiv'd as articles of Faith, which a man cannot deny without falling into Lutheranism. This is the account they get in that Pamphlett, of what is taught by Father Bauny. That to make an action imputable as sinne, it is necessary it should proceed from a man that knows, that considers what there is of good or evil therein, and that before this sight and reflection of the mind, it is neither good nor bad. This proposition, which probably excuses an infinite number of Sinnes, and which, as such, was condemn'd by the Colledge of Sorbonne in its Censure of the first of July 1641. in these words, *falsa, viamque aperit ad excusandas excusationes in peccatis*, is grown up of a sudden, if we believe the artificians of that Casuist, a point of the doctrine of the Church, taught by S. Thomas with all Catholicks, and oppos'd onely by Lutherans and Calvinists. These are their own expressions but full of falsity and impudence. For where hath S. Thomas ever taught that doctrine, he, who maintains every where, that a man's ignorance of those things which he ought to have known excuses him not from sinne; 1. 2. q. 77. a. 1. and 3. and qu. 78. a. 1. and that men commit an infinite number of crimes without having any other sight thereof then that, of complying with their passions, and without making any reflection whether what they do be good or evil in the sight of God. 1. 2. q. 77. a. 2. And how dare they affirm, that all Catholicks are of the same opinion, when their own Casuists, who are the most guilty of dissolution of all Catholicks, and the most inclin'd to embrace those opinions that flatter the humours of men, are not all of that judgement? For Escobar makes it a point of his problematicall Theologie, Lib. 1. probl. 17. and cites those Divines even of his own Society who hold the contrary to that opinion of F. Bauny, condemn'd by the Colledge of Sorbonne, which yet they now dare impute upon the whole Church.

This

This your honours may be pleas'd to look on as a remarkable example of the originall and progresse of their **PROBABILITIES**. They are first *ster'd* at first imperfectly with some doubt; then are they *lick'd* into the degree of *probable and safe* in point of *science*; and thence, by the advantage of confidence, that loses nothing by continuance, they are reduc'd to the predicament of *certain Truths*, and they that oppose them chargeable with *Heresie*, even after they had been censur'd by whole *Universities*.

Nor indeed do they much dissemble the Novelty of their opinions, or their first productions. They very sincerely acknowledge that they are ordinarily hatch'd by the temerity of some particular person, who, under pretence of some *probable reason* that comes into his mind, presumes to oppose the common sentiment of all other Divines, and formes out of his own a *probable opinion*, which Time afterwards ripens and confirms. This is the acknowledgement of Escobar, in these words, *Tom. 1. in Pral. cap. 4.* *Though many persons have treated of a matter with great care, and happen to be all of the same opinion after they had well considered the reasons thereof, yet is it my judgement that a learned man may nevertheless, with some probability, be of a contrary opinion, if he sees there is any reason that is very pregnant for his sentiment, and finds that the others have not sufficiently clear'd up the businesse. For thus were probable opinions first introduc'd into the Schooles. HOC ENIM MODO PROBABLES OPINIONES FUERE IN SCHOLAS INTRODUCTÆ.* And to be short (adds he a little lower) *all these opinions, when they came first into the world, owe their production to ONE SINGLE AUTHOR. Whereupon, another Doctor agrees with him, because that opinion, though newly advanc'd seems probable to him. CERTE qualibet opinio DUM SUSCITATUR, AB UNO ORTUM HABET AUTHORE.* *Postea alius alii consentiens ideo assensum præstitit, quia*  
R E-

RECENS ADINVENTA opinio sibi visa est probabilis.

Nay, this is not alwayes necessary. There are some probable opinions that proceed from no other dam then blind chance. Be it supposed that a Doctor, without so much as minding what he did bath broached some new and strange imagination, which he himself thought not probable; There needs no more to give another doctor occasion to make a new discovery in the Country of Probability. And this is no more then is ingenuously confessed by the same Escobar, in these terms: *I do only conclude an opinion to be probable when he that first found it out, judges it to be probable, and confirms it with a probable reason.* But even when a doctrine, advanced by a doctor, is approved neither by himself, nor any other as true ( *ETSI DOCTRINA ADDUCTA A DOCTORE, NEC A SE, NEC AB ALIO VERA ESSE AFFIRMETUR* ) but is only proposed as an argument to which an answer is required, or casually brought in to explicate some other, or haply by way of instance, I nevertheless bring it into the qualification of probable opinions, when I find it maintainable by a rational reason, *SI RATIONABILI RATIONE INNITI VIDEO.*

And yet your Honours may be pleased to take notice, that these fantastick conceits, which they themselves acknowledge to be new, and newly introduced into the Schools, which they confess to be the aerial issue of their own spirits, the most corrupt of all Masters, according to that remarkable expression of Saint Hierome; *non quod à me ipso didici, hoc est à presumptione, pessimo praeceptore*; these imaginations, unknown, according to their own acknowledgement, to all antiquity, are nevertheless to be thought certain and infallible paths to lead men to heaven. For it being their main design only to flatter men, and to bring them to their lure, they saw well enough, that it would amount to nothing to invent probable remissions of duty, if those that followed them drew no other advantage thence, then that they were probably saved

ved and probably damned. They have therefore thought themselves obliged to get higher, and by a Mystery unknowne to all Divinity and Reason make an allyance between probable sinning, and the certainty of not sinning.

Be pleased then to consider the strange ratiocination of all these late writers. If I kill another for a box on the eare, it is probable that I shall not sinne, according to *Lessius*, *Filiucius*, *Baldellus*: it is also probable that I shall sinne, according to all the *Ancients*; it is therefore certaine that I shall not sinne, by the principle of *Probability*. Whence it may be further inferred, that when ever they affirme it to be doubtfull whether an action be a sinne, and contrary to the Law of God, they with the same breath maintaine, that it is not doubtfull, but undeniable, that if a man does it, he commies not any sinne in the sight of God.

'Tis upon this new kind of Logick, of concluding a certainty from an uncertainty, that they have laid the foundation of all Christian Morality, taking this alwayes as an undeniable principle, That all the contrary opinions of the Casuists are equally safe. OMNES OPINIONES PROBABLES SUNT ÆQUE TUTÆ. Not but that they are very sensible, that, of two contrary opinions upon the same point of Morality, it is necessary that one be true, and the other false; that one be consonant to the law of God, and the other contrary thereto; but they nevertheless stand upon it, that being both probable; because there are Casuists that hold as well one as the other, the conscience derives equall security from both; that the judgements of men, even when they are deceived and pervert the divine Law, puts us out of all danger as to what we might expect from the Law of God; and lastly, that we may make as great advantages, in our journey towards heaven, of a probable falsity, as of the most certaine Truth; UT QUAMCUNQUE, as Escobar affirms, VIA-  
RUM

IN PRIMO DIVERSARUM INIE-  
 NT HOMINES, RECTA TENDANT  
 AD SUPEROS.

What then must we think will become of that terrible saying of the wise man, which he hath repeated in two severall places, at it were to make a greater impression thereof in our minds, *There is a way that seemeth straight unto man, and yet is that which leadeth into hell*; If there needs no more then that a way seeme streight to some Casuist to lead us in a direct line to heaven, even when it is not streight in the sight of God? And what account will there be had of these words of JESUS CHRIST, *If the blind lead the blind, both shall fall into the ditch*, if two Casuists, whereof the one is blind the other illuminated, because the one mainlines that which is true, the other that which is false, are as infallible guides one as another?

We might have produced to your honours a whole cloud of Fathers, whose judgements are absolutely opposite to this so dangerous imagination of these Casuists; but we have thought it enough to weigh them by the doctrine onely of S. Thomas, who establishes a quite contrary maxime, which he makes use of as a certaine principle whereby to resolve other questions. For whereas there were in his time different opinions concerning this point viz: whether it were lawfull for a man to have a plurality of Prebendaries, as he himself acknowledges *quodl. 9. art. 13. Invenitur Theologi Theologi, & Juriste Juristi contraria sentire*. He therefore puts it to the question in his *Quod. 1. 8. art. 13*. Whether this contrariety of opinions were a sufficient ground for a man to forbear the having of more then one, because he could not do it without running himselfe into some danger of sinning. Now according to this new mystery of Probability, there was not the least occasion to make any such question, it being evident, that a man might with safety of conscience follow whether he thought good of the two opinions so authori-  
 sed,



sed, and that there were not the least danger of sinning in either the one or the other. But the Divinity of that Saint is far different from this latter, and men were haply in his time ignorant of this so commodious an invention of complying with all the world. *A man, saith he, becomes guilty of sinne, two manner of waies; one by acting against the Law of God, the other by acting against his own Conscience.* NOW THAT WHICH IS DONE AGAINST THE LAW OF GOD is ALWAIES EUILL, and is not to be excused though it be according to a man's Conscience. When there are therefore two contrary opinions of the same thing, it must necessarily be, that one is true and the other false; and consequently, either the opinion of those Doctors that maintaine it to be unlawfull to have severall prebends, is true, and if it be so, he WHO ACTS CONTRARY TO THAT TRUE OPINION, AND CONSEQUENTLY CONTRARY TO THE LAW OF GOD, IS NOT TO BE EXEMPTED FROM SINNE, THOUGH HE DO NOT THEREIN ACT AGAINST HIS CONSCIENCE. But if that opinion be false, and that it were lawfull according to the law of God to have a plurality of Prebends, he that should be perswaded of it, should not sinne &c.

Now we are to represent to your honours that this erroneous confidence in the opinions of men, though contrary to truth, which is so formally condemned by St. Thomas, after the Fathers, and according to the Scripture, is now become the maine hindege upon which they pretend that all cases of Conscience ought to be turned about. These late writers treat as ignorant all those that are not of their opinion; *IGNORANTIAE INVIDENTI CONDOLEAS*, sayes *Cassanell*, upon that occasion; nay they are so far from any feare of the dreadfull consequences of this inexcusable liberry they take to reduce all things to the predicament of *Probabilities*, that they conceive it to be an extraordinary service done the Church, to multiply

ly them as much as they can. They out-vy one the other who shall invent most, and the greatest panegyric they make one the other, is grounded upon their introduction into the world of the greatest number of new probabilities. *I have a reverence (saies Cardinal)* for the ingenuity of the learned Diana : He must needs be an envious person who does not acknowledge, that by his industry many opinions are grown probable, which were not such before him, and consequently that those who follow them sinne not, though they had sinned before. 'Tis by the meanes of this infinite multitude of different probable opinions, whereof some are true, others false, that they so presumptuously give out themselves, that they have found severall wayes to go to heaven, such as extremely facilitate the salvation of mankind ; for that if there were no other then the path of Truth, which is upon every point, the same and indivisible, we would find it too great a difficulty to travell in it, and one would be forced to jostle the other out of his way.

We cannot without horror & shame entertaine your honours with these extravagances ; but they are such only in their own principle, since they are but too too formally inferred from it. For if it be true that the Authority of these Casuists can make opinions probable, and that it must be supposed that all probable opinions may safely be followed, as to matter of conscience, though they permit a man to do that which is evil in it selfe, and contrary to the eternall truth, they have very much reason to conclude thence that the whole Church is extremely obliged to them, for that they have made Salvation a thing so easy for her children to attaine to, by the multitude of probable opinions, which they make it so much their boast that they have lately found out. But do they not with all give us just ground to complaine with the learned and pious Guignes, Generall of the Carthusians ; *O Apostolorum tempora infelicissima ! O viros illos ignorantia tenebris involutos,*

*involutos, A omni miseratione dignissimos ! qui ut ad vitam pertingerent, propter verbalium Dei, tam duras vias custodiebant, & hec nostra compendia nesciebant.*

'how unhappy were the Apostles in their times !  
'how did those that lived then grope in deplorable  
'darknesse ! How were they to be bemoaned that they  
'were not acquainted with any other way to go to  
'heaven then those rough and austere ones which were  
'chalked them by the word of God, and were ignorant  
'of all these shifts and compendious methods of Prob-  
'able opinions, never found out till this age of  
'ours.

We doubt not but your honours are sufficiently satisfied of the strangeness of this doctrine in itself, and to what dreadful extravagances it may open a gap and give encouragement. All errors in matters of Morality are very dangerous, because they corrupt the Judgement, which discerns between good and evil, and is the originall of all actions. But this principle of *Probability* is much more dangerous, in so much that it may be called the generall poison of those envenomed sources, which communicates to them a particular infection far greater then that which they have of themselves. For instance, it must certainly be a damnable extravagance of opinion, to maintain, as *F. Amicus* and *Caramuel* do, that men that have devoted their selves to a Religious kind of life (and therefore with much more reason those that are of the world) may kill those that intend to calumniate them : But the feare of damnation for following these Casuists, might haply stop their hands who were inclin'd thereto, if at the same time it were not demonstrated according to the generall doctrine of probability, that, of two probable opinions, it is as safe to follow one as the other, and consequently that there is as little danger of offending God by killing, as there is in not killing.

were therefore but to little purpose for the Church  
 to condemn the particular sallies of Licentiousness  
 in these late Casuists, if your honours  
 do not also take away that root whence they all derive  
 and growth. All the acknowledgement they will  
 make of your Censure, shall be to confesse that your  
 censures are probable, but that they hinder not but  
 that theirs are so too. Of this evasion of theirs your  
 honours have dayly experience in their attempts a-  
 gainst the Hierarchy. For when they would maintaine,  
 for instance, that the Regulars of any Religious Order,  
 with a safe conscience make use of those priviledges  
 which are expressly revoked by the Councell of Trent;  
 they having presented themselves before you, though  
 you had refused to approve them, they have neverthe-  
 less in defiance of your Authority, a power to heare  
 confessions; and lastly, that having been once ap-  
 proved, they cannot be afterwards revoked, upon  
 what do they ground all these so illegall pretensions?  
 Upon the authority of one *Lopez*, one *Hernandez*, one  
*Alvarez*, one *Rodriguez*, one *Villalobos*, one *Portellus*,  
 one *Diana*, and others of the same mettall, which are  
 much more then needs to make an opinion probable.  
 And if you should oppose your Decrees to the te-  
 nacity of these Casuists, all the advantage you shall  
 make of it will be, that you shall also make your opini-  
 on probable; your honours shall be cited as Main-  
 tainers of the negative, and *Esrobar* shall discourse  
 upon the whole: *Regulares POSSUNT, ET  
 NON POSSUNT, in foro conscientia, suis uti privilegijs  
 quod sunt expresse per Tridentinum revocata, Lib. 6. Probl.  
 11. p. 192. SUFFICIT ET NON SUFFICIT  
 sine approbationem, ut Regularis, si injuste ei dongetur,  
 censetur jure approbatus; Lib. 7. Probl. 30. p. 269.*  
 That is to say, in a word, some hold the affirmative,  
 others the Negative; you may believe, and you may do  
 what you thinke good your selfe.

Not

Nor is it any more difficulty for your honours to imagine what confusion, and what disturbances the principle of *Probability* may occasion in the state, and what a bane it may prove to civill Society, when it shall be joined with their other maxims. For the cases that Judges have any inclinations to favour their Friends, or to be revenged of their enemies, what encouragement will they not find to pervert all justice, with safety of conscience, in this maxime of Escobar and foure other Casuists; namely, *That they are not obliged to follow the more probable opinion; but that they may give sentence for him, who seems to have lesse right of his side, and whose cause is made good by lesse probable reasons?* In like manner if the people fall into an humour of Rebellion, what pretences may they not find to colour their defection, in that other maxime of the same Author, viz; *That they may without any cause shew, choose whether they will submit or no, to the ordinances of their Princes, though after a legall publication thereof;* If they have no mind to pay Taxes shall they ever be to seek for a lawfull excuse to be exempted, since that to effect it, there needs no more, according to these Casuists, then a litle probability, even though they cannot deny but that their Prince hath as much if not more reason to impose a Contribution upon them, then they have to deny the payment thereof? But we shall not trouble your honours with any more as to that point. What we have, and might say of it, we think too horrid to expresse. We have only said a word or two at the beginning of our Extract of Probability, which is enough to satisfy all those who have any affection for their Prince, as God obliges them to have, of what consequence this doctrine is, and how likely it is to receive, In such emergencies, as cannot be foreseene, but ought alwayes to be feared, the detestable maxims of a great number of these Casuists, contrary

to the safety of their persons, and the sovereign power which they derive onely from God himself. They may seeme to be suppressed, but will never be absolutely extinguished, while they flatter men with an assurance that they do not when they follow these late Authors, and that when what they teach, is, in effect, contrary to the Law of God.

These things well considered, who cannot but see the strange confidence of some persons, who would have the complaints we have put up to your honours against these seditious maximes, to be based on no otherwise then as an attempt prejudicial to the well-fare of the state. But our comfort is, that those who make it their businesse with so much care to promote the security and aggrandization thereof, are but too well assured of our perfect and inviolable fidelity thereto, ever to give any entertainment to those bad impressions which some would raise in them of us. It is well knowne that in the Assemblies where we are wont to meet, and which are authorised, not only by the custome and approbation of our Arch-Bishops but also by the Letters which it hath pleased his Majesty to send us to that purpose, there is not the least discourse had concerning the publick affaires; no, our employment is about other things; Our thoughts are taken up only with the concerns of our Parishes, and the spirituall good of the Soules committed to our charge, because that is the maine designe of our Functions.

Nor is it any other interest then that of those Soules, so precious in the account of JESUS CHRIST, that obliges us to addresse our selves to your honours, to beseech you, by the exercise of your Authority, to prevent the further establishment of these strange corruptions, now so much in vogue, to the dishonour of Catholicks, and the scandall of hereticks.

The



The Censure you shall passe upon them must needs be of extraordinary advantage to the Church, even to those that are the maintainers and publishers of them; for if they acknowledge and submit to your Decrees, they will returne into the way of Truth, out of which they had so strangely wandred; and if they oppose them, as it is their ordinary course to do, it will be with this disadvantage to them, that they shall lose that erroneous believe whence they derive a power to deceive Soules, and which is, as well in regard of themselves as of others, of all misfortunes the most deplorable. How ere it happen, you will deliver your own soules according to the language of the Scripture, and the sentence of publick condemnation which you shall passe upon these pernicious opinions, shall prove your vindication before the tribunall of JESUS CHRIST, who will require a strict account of the Pastors of his Church, for all the abuses, and all the disorders, which they shall not have endeavoured to suppress.

But for our parts, who are only called to the participation of a small glimpse of that power, whereof your honours shine in the meridian lustre, all that lyes in our power to do, is, to let you know, how earnestly we desire and pray for the reestablishment of Christian Mortality in its pureness and perfection, and by crying down these unhappy maxims among the people committed to our charge, preserve nevertheless union and peace even with those that maintain them, according to these excellent words of St. Augustine. *Quisquis vel quod potest, arguendo corrigit, vel quod corrigere non potest, salvo pacis vinculo, excludit, vel quod, salvo pacis vinculo excludere, non potest, equitate improbat, firmitate supportat, hic est pacificus, et ab isto maledicto quod Scriptura dicit, Va his qui dicunt quod nequam bonum est, & quod bonum est nequam, omnino liber, pressus securus, penitus alienus.*

Thus

Thus concluded and ordered in the Assembly of  
Reverend the Curez of *Paris*, and presented  
the honorable the Assembly Generall of the Cler-

November, 24. 1656. and signed,

ROUSS, Cure of St. Roch, Syndic.  
DU PUY, Cure of the Sts Inno-  
cents Syndic.

The

# THE PRINCIPLES And CONSEQUENCES OF PROBABILITY,

*Explicated by CARAMUEL, one of the most eminent among the late Casuists, in a book of his printed in the year, 1652. intitled.*

## THEOLOGIA FUNDAMENTALIS.

THIS extract comprehends the general principle of the new Morality, which is, the doctrine of *Probability*. The whole doctrine hath been taken out of one single Author, to the end, it might be the better perceived, that they are not loose and stragling Maxims that are not maintained but separately, and accordingly are not to be thought to have any correspondence. To that effect, have we made choice of one of the most eminent and most learned of these Casuists, named CARAMUEL, a man yet living, and a person looked upon by the rest, as the torch of all the great Wits of this Age, ingeniorum facem, and one that is of such account among them, that they cannot be perswaded, that what the great Caramuel, as they call him, hath approved, should be condemned by any one. Nor is it on the other side to be doubted but

but that he is excellently well read in the doctrine of these late Authors, since he openly professes that he reads in a manner no books but theirs, and that he should think his time lost in reading the antient Fathers. This is no more then what he declares himself in these words p. 22. whence may be given a great guess of the genius of the man. *Non ego multum temeris impendo, aut PERDO, in veterum ( Patrum ) libris legendis; non quod contemniam illos, sed quod omnia in pulchre cogitarunt, jam sint à junioribus summo studio ingenio eliminata.*

For the better understanding therefore of the doctrine of Probability which is the Trojan horse wherein is contained all the learning of these Casuists, it is to be observed, that the question is not whether there are probable opinions in Morality? That there are such, it is generally granted by all, though the number of them be infinitely less then what is imagined by those who make it their business to reduce the most infallible rules of manners into problematical questions, and can, without blushing, put out whole volumes full of such decisions as these, never heard of before among divines; *Est, et non est; licet, et non licet; peccat, et non peccat; tenetur, et non tenetur; sufficit, et non sufficit*, as if the School of Jesus Christ were of a sudden degenerated into a School of Scepticks and Pyrrhonians.

But the deadly poison of this doctrine consists in the fatal conjunctions of these four Maxims, which derive their unhappy influences on all the rest.

The first is, that, when there are different probable opinions upon any point, and that there are some who maintain a thing to be forbidden, others on the contrary hold it to be lawful, both these opinions are equally false in point of conscience. And though there is a necessity that one of the two should be false, and contrary to the law of God, yet may a man nevertheless find the way to Heaven in either of the two,

D

and

and may walk as securely in that which is false, or in that which is true; *ut quaecunque duarum viarum prima diversarum homines invierint recta tendant ad superos*; Escobar sayes, *Theol. Mor. Tom. 1. in Pral. cap. 3.*

The second is, that a man is at liberty to make choice of the less probable and less safe opinion, by quitting the more probable and more safe. That it is to say, that when a man is in some doubt, whether it be a sin or not, to commit such an action, and that the opinion on which maintains that it is a sin to commit it seems the more probable to him, insomuch, that all things considered, he is convinced that it is so, yet it is nevertheless lawful for him, with safety of conscience, to do that action, which he is satisfied is more probably a sin.

The third is, that an opinion is then probable when it is confirmed either by a reason, or a considerable authority; and that to make it such, there is no necessity these two conditions should meet together, either of them being sufficient to do the business. The former kind of probability, they call *probabilitatem intrinsecam*, the latter, *probabilitatem extrinsecam*.

The fourth and last is, that, according to the general consent of all Casuists, an opinion is then probable, and may be commonly followed without any fear, when it is maintained by four grave Authors, and that there are diverse who affirm, that the authority of one single Author is sufficient.

'Tis in the rivetting and twisting together of these four Maxims that the doctrine of *Probability* consists. From the present Extract as well as from those which we brought in before, may easily be inferred the pernicious consequences thereof. But to put a gag in their mouths who are so ready to maintain it, we need only tell them, that as well the State, as Religion, is obliged to crush the Serpent, for that while there shall be any thing of life in it, it can never be prevented, but that the detestable maxims, such as reflect

lect on the safety of sovereign Princes and Authority, which have been so often condemned by the Parliaments, the Universities, and Clergy of *France*, will still continue probable and safe in point of conscience, and will be looked on by those that are instructed in that doctrine, as infallible wayes to lead men to Heaven; especially since they have been taught and maintained, not only by one, nor by four, but by above twenty of the most eminent of these Casuists.

To be short, that we may in few words give a preventive against this poison, which no man can conceive the least suspicion of, wee shall lay down in this place, a remarkable passage out of *St. Thomas*, which clears up the whole controversie.

## St. THOMAS,

### *Quodl. 8. Art. 13.*

*Primum, quando sunt diversæ opiniones de aliquo facto, ille qui sequitur minus tutam, peccet? Ut de pluralitate Præbendarum.*

**R**espondeo, dicendum, quod duobus modis aliquis ad peccatum obligatur: uno modo, faciendo contra legem, ut cum aliquis fornicatur; alio modo, faciendo contra conscientiam, si non sit contra legem: ut si conscientia



dictat alicui, quod levare festucam de terra sit peccatum mortale. Ex conscientia autem obligatur aliquis ad peccatum, siue habeat certam fidem de contrario eius quod agit; siue etiam habeat opinionem cum aliquâ dubitatione. Illud autem quod agitur contra legem, semper est malum, nec excusatur per hoc quod est secundum conscientiam; et similiter, quod est contra conscientiam, est malum, quamvis non sit contra legem. Quod autem nec contra conscientiam, nec contra legem est, non potest esse peccatum. Dicendum est ergo, quod, quando dua sunt opiniones contrariae de eodem, oportet esse alteram veram, et alteram falsam. Aut ergo ille, qui facit contra opinionem Magistrorum, utpote habendo plures praebendas, facit contra veram opinionem, et sic cum faciat contra legem Dei, non excusatur a peccato, quamvis non faciat contra conscientiam; sic enim contra legem dei facit. Aut illa opinio non est vera, sed magis contraria quam iste sequitur, ita quod verè licet habere plures praebendas, et tunc distinguendum est: quia aut talis habet conscientiam de contrario, et sic iterum peccat, contra conscientiam faciens, quamvis non contra legem; aut non habet conscientiam de contrario sed certitudinem; sed tamen in quandam dubitationem inducitur contrarietate opinionum: et sic, si manente dubitatione plures praebendas habet, periculo se committit; et sic procul dubio peccat, utpote magis a-

mans

mans beneficium temporale, quàm propriam salutem: aut ex contrariis opinionibus, in nullo dubitationem adducitur; et sic non committit se discrimini, nec peccat.

## St. THOMAS.

### Quodl. 8. Art. 13.

Whether, when there are several opinions concerning the same matter of fact, he who follows the less safe, sin or not? As for instance, concerning the plurality of *Præbendries*.

Answer, and say, that a man may be liable to sin in two manner of wayes; one, when he does any thing against the law, as, for instance, when one commits fornication. The other, when he does a thing against his conscience; as, if his conscience should tell him, that to take up a straw of the ground, were a mortal sin, and he should nevertheless do it. Now a man is subject to sin against his conscience, whether he be persuaded, that the opinion contrary to what he practiseth is the more safe, or do but make some doubt thereof. But whatsoever is done against the law is alwayes evil, nor is it any way alleviated or excused, by pretending that it is according to a mans conscience. And in like manner, what a man does against his conscience is evil, though it be not against the Law. But what is neither

against conscience, nor the law, cannot be sin. It is therefore to be infered, that, when there are two contrary opinions of the same matter of fact, it must necessarily be that one is true, and the other false. He therefore that acts contrary to the opinions of the more learned, as for instance, hath a plurality of prebendries, does either act against the true opinion, and consequently doing that which is against the law of God, is not free from sin, though he do not any thing contrary to his conscience; for so he becomes a transgressor of the law of God. Or that opinion is not true, but rather the contrary thereto, so as that it is truly lawful for a man to have a plurality of prebendries, and then we must distinguish. For, either such a man is convinced in conscience of the contrary, and so falls into sin on the other side, as doing what is contrary to the dictates of his conscience, though not against the law; or he is assured in his own conscience that the contrary cannot be right, and yet is not absolutely satisfied but inclines to some doubtfulness by reason of the contrariety of opinions; and that being supposed, if, continuing in his doubtfulness, he hath a plurality of prebendries he puts himself into danger, and consequently does certainly sin, as one that rather minde the prosecution of temporal advantages than his own salvation. Or, the contrariety of opinions raises nothing of doubtfulness in him; and if so, he neither runs himself into any danger, nor sin.

A  
CATALOGUE  
OF THE  
PROPOSITIONS

*Contained in the continuation of the Extract  
of diverse corrupt propositions of the  
late Casuists; collected by the  
Reverend the Curæ of  
PARIS.*

*And presented to the honourable the Assem-  
bly Generall of the Clergy of France,  
the 24. of November 1656.*

BEING

*The Summe of the PRINCIPLES and  
CONSEQUENCES of PROBA-  
BILITY explicated by Caramouel,  
one of the most eminent among the  
late Casuists, in a Book of his  
printed in the year 1652.*

*Imitated,*

THEOLOGIA FUNDAMENTALIS.

L.

**T**Here are two kinds of Probability, one proceeding  
from Reason, the other from Authority. That one  
without

D. 4.

without the other is sufficient to make an opinion probable. That all probable opinions are equally safe in themselves. That it may so happen that the most probable may be the most safe; And that it is lawfull for a man to follow the lesse probable. *Caramuel Theol. Fundam. p. 132.*

## II.

That according to the generall consent of all Casuists, the authoriry of four Authors is sufficient to make an opinion probable; and by a necessary consequence, one single Author is also sufficient. *Caramuel Theol. Fundam. p. 137.*

## III.

There are three conditions necessary to be supposed ere a man can affirm an action to be unlawfull, and if there be but one of the three wanting, he may affirm it to be lawfull. *Idem. ibid. p. 138.*

## IV.

That *Bishops* cannot prohibit the books of the *Casuists*, otherwise then as marchandises, or as being accidentally prejudiciall, and that they cannot condemn them as pernicious. *Idem, ibid. p. 89.*

## V.

That it is impossible a probable opinion should be condemn'd in it self, and that it is impossible also, that an opinion maintain'd by severall Doctours should not be probable. *Ibid. p. 393.*

## VI.

That a probable opinion, that is to say, such as is maintained by the most eminent Casuists can never cease being probable and safe, if the contrary be not made an Article of faith by a new definition of the Church. And that a condemnation of a lower degree then that, cannot deprive it of its probability. *Ibid. pag. 89.*

## VII.

That things being weigh'd and consider'd according to the doctrine of Probability, whatever some Casuists write

to condemn certain unjustifiable opinions of the others, amounts to nothing; for that does not any way hinder but that the opinions of those others remain as probable as ever. *Ibid.* p. 552.

VIII.

That, when there is as yet but one grave Author that hath purposely and out of design, treated of a case, his opinion is morally certain, and more then probable. An instance thereof taken from the doctrine of F. Amicus, who gives Religious men a permission to kill those that should calumniate them. *Caramuel Theol. Fundam.* p. 545.

IX.

That men ought not to confront the civill and Ecclesiasticall Lawes against the new opinions of the Casuists, for that these being of a much later date then the Lawes, it cannot be thought that their opinions should be expressly condemned thereby. *Ibid.* pag. 549.

X.

That the inconveniences and dangerous consequences attendant on probable opinions, do not any way hinder but that they are still probable as ever. *Ibid.*

XI.

That Logick must be brought to a reformation, because that which hath been hitherto taught is not sufficiently consistent with the doctrine of probability. *Ibid.* p. 550.

XII.

The use of the Doctrine of Probability in order to the authorization of the most mischievous decisions that may be. *Ibid.* p. 552. & p. 550.

XIII.

That the civill Magistrate, as, for instance, a Judge, cannot condemn those that have followed a probable opinion, such a one for example as hath killed another in the defence of his honour; and that as concerning Excommunication the case is the same. *Caramuel. Theol. Fundam.*



*Fundam. p. 202. Et in Commentario in Regul. S. Benedicti, l. 1. n. 65.*

## XIV.

That those that follow the most gentle, that is to say, the most licentious of all the probable opinions, such as are those that are approved by *Diana*, ought to be called, not onely generous Souldiers, but also *Virgins*; because those opinions do enable men to behave themselves, in all the precepts of the Church with such purity, that they do not commit hereby so much as a veniall sinne. *Caramuel in epistola ad Ant. Dianam. pag. 24.*

## XV.

That with the assistance of probable opinions, a man do his duty as to what concerns the divine office, without so much as a veniall sinne, what distraction soever he may be guilty of in the performance thereof, nay and that voluntary too; because a man hath no more to do in such a case, but to have a probable confidence that the Church obliges him not any further then to an externall recitation of it, and expects not any internall attention thereto. *Caramuel*, the more to recommend the advantages of this invention, declares openly, speaking of himself, that he never so much as once in the year confes'd himself guilty of the least veniall sinne in saying over his Breviary, nay, on the contrary, that he might safely swear, that he had not committed any, though he knew himself chargeable with many distractions, and those voluntary. *Caramuel. Theol. Fundam. p. 134.*

## XVI.

That of two probable opinions that are contraries, the same person may, as his humour leads him, one while make use of the one, and immediately after put the other in practise; what inconvenience soever may happen thereby to his neighbour, it matters not. That this doctrine is true, what mischief soever may be the consequence thereof, nay though that by this change

of opinion a man exempts himself from the observati-  
on of the commandments of the Church. The reason  
whereof, is, that those commandments are very anci-  
ent, and these compendious subtilties of a very late  
date; and consequently, that the Church, having not  
foreseen them, cannot be thought to have forbidden  
them. *Ibid.* p. 143.

XVII.

One example of the precedent doctrine produc'd by  
him, is, that a person having heard the clock strike  
twelve, between Saturday night and Sunday morning,  
and thereupon eaten a good meals meat of Flesh, if  
after he hath so eaten, it strike twelve again by some  
other clock, he may communicate the next day, as  
having not broken his fast at all. The reason whereof  
is, that these two clocks are to be look'd upon as two  
probable opinions, and consequently, that, according  
to the former, it was lawfull for a man to eat flesh, as  
being already Sunday morning, and that according to  
the latter he might imagine himself not to have eaten  
on the Sunday, but onely on the Saterday. *Ibid.* p.  
139.

XVIII.

A second example is this, that an Ecclesiastick ta-  
king ship, and having brought with him onely his Di-  
urnal, (according to the opinion of *Sanchez*, who af-  
firms that a man performs his duty, as to the saying of  
the divine office, by saying onely what is in the Diur-  
nall) may, when he is upon the Sea, choose whether  
he will say any thing of his Office at all, by changing  
his opinion, and following that of *Suncius* who sayes  
that a man does not perform his duty, if he say no-  
thing but what is in the Diurnall, and consequently,  
he who hath only a Diurnall about him, is not oblig'd  
to any thing. *Ibid.* p. 138 & 134.

XIX.

That it may be infer'd from the doctrine of Proba-  
bily, by a sound and logicall consequence, that the  
Church

Church can neither command nor prohibit any action that is done in secret, and consequently, that a man should not commit any sinne in eating flesh on Fridayes, so it be done secretly, or in not saying over his Breviary, provided no body knew not any thing of it, &c. That these consequences are improbable, and that neverthelesse they are dialectically drawn from the doctrine of Probable Opinions. So that this doctrine may produce in the Schooles a heresie not unlike that of the *Independents* in England. *Caramuel*, pag. 205.

## XX.

Certain ridiculous consequences, though necessary, drawn by *Caramuel* from an opinion maintain'd by above eight Casuists, and consequently probable according to their *Maximes*.

1. Consequence, which *Caramuel* approves in the place hereafter mentioned as most probable, is this, that a man confessing his sinnes and thereupon receiving the communion at Easter satisfies the precept of the Church for two years, the precedent, and the subsequent.

2. Consequence, is, that if a man say Mattins and Lands but once, towards the evening, he may satisfy the precept of saying them for that day and the next. *ibid.*

3. Consequence, which he does not approve, but engages himself is rightly drawn from the same opinion, is, That 24. Monkes who should say at the same time every one a Lesson and an answer of Matins, would all acquit themselves of the obligation that lyes upon them concerning the Lessons and the Answers, *ibid.* p. 225.

4. Consequence, is, that, when two persons say over their Breviaries at the same time, they may repeat each of them his verse at the same time, not troubling themselves about any thing of attention to what they do, because it is not any way necessary.

5. Consequence is, that it is sufficient to say  
only once, whatever is to be repeated in seve-  
ral parts of the Office, as the *Pater noster*, *De-*  
*um adjutorium*; &c. This opinion seems probable  
to him.

6. Consequence, is, that a man satisfies the ob-  
ligation that lyes upon him to say the Rosary, by  
saying onely one *Pater*, and one *Ave*.

XXI.

An impious objection, grounded on the Doctrine  
of *Probability*, tending to prove, that a man may be  
saved in any sect or heresie, proposed by *Caramuel*,  
under the name of a *Lutheran*, without any answer  
brought by him thereto. pag. 472.

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The

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THE  
CENSURE  
Of the books of  
CARAMEUEL,

BY

*The late Archbishop of MECHLIN,*

WHEREIN

*The toleration of the new Probable  
Opinions is particularly  
condemned.*

**J**AMES, by the providence of God, and the Holy Apostolick See, Archbishop of *Mechlin*, to all those to whom these presents shall come, greeting in our Lord Jesus Christ. Upon information made unto us, that the Booksellers of our Diocesse sold and uttered certain Books of Divinity set forth by *John Carameuel Lobkowits*, Doctour in Divinity, containing abundance of Propositions whereat the more knowing and devout sort of people are very much scandaliz'd; we have caus'd the doctrine contained in those books, to be very diligently examin'd by severall Divines; to the end that if there were any thing of venome therein, such as might prove destructive to the souls committed to our charge, we might accordingly apply such convenient remedies, as should prevent their destruction. Having therefore had a faithfull report made us by those Divines of the

strict

After examination they had made, and finding there-  
by that the ſaid Author does advance ſeverall ſtrange  
and impious propoſitions, which open a broad way  
to caſt ſouls into eternall damnation; and that he  
propoſes, with an inſupportable imprudence, many  
points contrary to the moſt certain principles of Di-  
vinity, by oppoſing weak and triviall reaſons thereto,  
in which he doth not bring any ſolutions; and con-  
ſequently that the ſaid Author doth countenance ex-  
ecrable opinions, ſuch as a man cannot reflect on without  
horror; as if he had made it his deſign to under-  
mine the foundations of ſound doctrine, that ſo he  
might afterwards with more eaſe over-turne the whole  
ſuperſtructure; and laſtly that in many places he  
confidently declares, that it is his deſigne to make  
many opinions probable, ſo to make abundance of  
things be thought lawfull, which have hitherto been  
accounted finnes; by that means making more broad  
and more eaſie, every day then other, the way that  
leads to heaven, as if he could by his new ſubtil-  
ties put the impoſture upon *Jeſus Chriſt* who ſayes  
in his Goſpel; *Enter in at the ſtraight gate; for the  
gate which leadeth unto death is large, and the way  
that leadeth thereto broad and ſpacious, and many there  
are that enter in at that Gate.* But that the gate which  
leadeth unto life, is narrow, and that the way that  
leadeth thereto is ſtraight, and that there are few  
that find it. Conceiving our ſelves therefore oblig'd  
out of a conſideration of our paſtorall charge, to  
ſet as far as we can from this broad gate and this  
ſpacious way, the ſheep whereof we are to be ac-  
countable, we have thought it abſolutely neceſſary,  
to forbid the reading of all the books, which that  
Authour hath ſet out, or ſhall ſet out for the future,  
unleſſe it be that they are approved by us, or ſuch  
other perſons as ſhall be commiſſionated by us to  
that purpoſe. We therefore very ſtrictly charge all  
the faithfull of our Dioceſſe to forbear the Printing,  
ſelling,



selling, buying reading or retaining any of all the  
said books, enjoying all those that now have  
hereafter may have any of them, to bring them  
us, within fifteen dayes after the publication of the  
presents, to the end that we may dispose thereof,  
we shall see convenient. Dated at *Brussels*, the 11  
of *February*, 1555. Signed thus;

**JAMES**, Arch-bishop of *Mechlin*

*Brussels*, Printed by *Martin de Bessart*, Printer to the  
City, in the *Stone-Perest*, at the sign of  
*S. Peter*. M. DC. LV.

## N E X T R A C T

certain PROPOSITIONS,  
out of a very late Author, a Jesuit,  
named MASCARENNAS,  
printed by Cramoisy, in the year,  
1656. and not publickly sold but  
since October in the said year.

The Book is dedicated to the Virgin Mary,  
and the Author declares in his Epistle, that he  
takes and maintains no more then what he had  
learn't from her, as his Mistress, and that it  
was by a certain inspiration from her that he  
writ it. Now it may be judged by some of these  
decisions, whether it be a work consistent with  
these pretended inspirations, and the purity of  
that Virgin to whom it is addressed.

## I.

THAT whatsoever the Church suffers to be taught and  
published by the Casuists, ought to be accounted  
lawful; and consequently, that a man satisfies the  
precept of hearing Masse, when he hears two halves  
thereof from two several priests, whether it be at seve-  
ral times or at the same time. TraB. 5. n. 491.

That

## II.

That either a secular person, or a Priest being fallen into any kinde of impurity whatsoever, nay, though such as are against nature, may, without so much as the least venial sin, ( nay, are to be commended for it if they do ) communicate the very same day, after they have made their confession thereof. That whereas there were heretofore laws in the Church contrary to this tenent, they are now abrogated by the general custome of the whole earth. That the confessor ought to advise his penitent to receive the Eucharist the very day that he is fallen into such crimes; and that the vow or resolution any one might have made, not to come to the Lords Table in that condition, were nul. *tr. 4. de Sacrosf. Euch. Sacramento, disp. 5. c. 7. p. 239.*

*F. Bauny* *Jes. Theol. Mor. tr. 10. p. 457.* treating of the same question, upon a case proposed of a Priest that should have the confidence to say Masse the same day that he had committed some horrid crime, follows the same sentiment of *Sancius*, and is approved by *Mascarenbas*, who very roundly declares, that it is no more then what may be followed in the practice.

## III.

That sacrilegious communions produce Grace as soon as a man hath cleansed himself by confession, and consequently he that had received an infinite number of such communions, or a Priest that had said Masse ten times every day, contrary to the precept of the Church, and that in a polluted condition, would become most sanctified in a moment, as soon as he had made an act of contrition, or of attrition with confession. *Tr. 1. de sacram. in genere disp. 4. c. 5. p. 47.*

## IV.

That a Priest, who without any necessity, but merely

merly out of pure malice says Masse in a condition of mortal sin, without making any confession before hand, is not obliged to satisfy the obligation that lies on him according to the Council of Trent, of confessing himself as soon as may be: because the Council speaks only of such as have omitted confession in a case of necessity, and not of those who have omitted it out of a malicious design, *Tr. 4. de sacros. Euchar. sacram. disp. 5. c. 6 p. 236.*

## V.

That, absolutely speaking, it is not so much as a venial sin to omit the Sacrament of Confirmation; a tenent hath been condemned by the Bishops of France, and by the Colledge of Sorbonne in the censurè passed in certain books of the Jesuits of England, *Tr. 3. de sacram. Confirmat. disp. 4. c. 3. p. 152.*

## VI.

That when a man who hath committed an action, would, to know whether it be a sin or no, bring it to the test of several probable opinions, he is not obliged to confess himself of that doubtful sin, even though he inclines more to the opinion that makes it a sin, than the other. *Tr. 4. de sacram. Euchar. disp. 5. c. 4. p. 227.*

## VII.

That he that goes to Masse, to take his opportunity to look on a woman with unchaste desires, and who, were it not for that end, would not go thither at all, kills the precept of hearing Masse, even though he had express intention not to fulfil it. *Tr. 5. n. 518.*

## A LIST,

Of many dangerous Propositions taken out of the Late Casuists, and particularly, out of the first Tome, in folio, of the new Morall Theologie of ESCOBAR, JESUIT, Printed not long since at Lyons, and dedicated to the Generall of the Jesuits.

There is one thing will haply be much wondered at in this List, and that is the odde stile and manner of expression familiar with Escobar, as, *Licet, et non licet*; *peccat, et non peccat*. &c. It is therefore but necessary there should be some account given of his meaning thereby; which is only this, that a thing is allowable according to some Casuists, and is not according to others. Thence he concludes that the thing in question is infallibly lawfull according to the principle of Probability, which he layes down as the corner-stone, at the very beginning of his work, as may be seen by the first proposition. It is not to be doubted but this manner of treating of Christian Morality will seeme ridiculous to persons of understanding and sound judgement, but it must needs draw groanes from the breasts of those that have any tenderneffe for piety, and will justify before all the world, what a right character is given by the late Bishop of Belley in one of his Bookes, of these Refiners of the rules whereby mens Consciences are to be directed. 'Tis principally, saith he, in that part of

Theologie

eologie which is called Morall, that they discover the  
 most of their extravagances, playing the Sophisters so  
 impudently in things that concerne the Law of God and  
 humane actions, that, as they dayly find out new finnes,  
 and make new discoveries in the unknowne world of Vice,  
 have they a way to subdue what they discover, travelling  
 and unravelling finnes as their humour inclines or diverts  
 them, framing mens consciences, or rather making sport  
 of them as they please themselves. It is and is not,  
 the motto and devise of this kind of science. Would  
 they have such an action to be guilty of any sinne? They  
 will turne that side of the picture towards you which shall  
 present it as such. Is it expedient there should not be  
 a sinne in it? They will turne the other side towards  
 you. This is the true Lesbian rule which bends it self to  
 anything it is to measure. Every yeare, what do I say,  
 every month? No, every month, nay, every quarter of the  
 yeare, the Society of the Indies furnishes us with some  
 new Casuist or other. There it is that they twist and  
 turne finnes, in so much that what was sinne last  
 yeare, is no such thing this yeare, and what is not such  
 this yeare, shall haply be the next, if there be any ne-  
 cessity for it.

## I.

That all probable opinions are equally safe in point  
 of conscience. Whence it must needs follow, that,  
 when some Casuists affirme a thing to be lawfull, and  
 others hold that it is not, it is not to be doubted but  
 that it is lawfull, and that all the world may, without  
 any sinne, follow such an opinion. Escobar, Theol. Mor.  
 Tom. 1. l. 2. Sect. 1. c. 2. p. 34.

## II.

That it is Carefull to consult severall Doctors, till  
 such time as that we meet with some one that answers  
 us according to a probable opinion that speaks favoura-  
 bly on our side. Escobar, Theol. Mor. Tom. 1. l. 2. Sect.  
 2. c. 6. Probl. 7. p. 39.

## III.



## III.

That Kings may impose a tribute as just, according to a probable opinion, and that the people may refuse to pay it, as being unjust, according to another probable opinion. *Escobar, Theol. Mor. Tom. 1. l. 2. Sect. 2. c. 6. Probl. 18. p. 43.*

## IV.

That Subjects do not sinne, when they refuse, without any reason alledged, to submit to a Law whereof there hath been a legall proclamation made by their Prince. *Escobar, Theol. Mor. Tom. 1. l. 5. Sect. 2. c. 14. probl. 13. p. 160.*

## V.

That Clergy men are not subject to Secular Princes, and that they are not obliged to any obedience to their Lawes, even though those Lawes are not any way contrary to the state Ecclesiasticall, *Escobar, Tr. 1. Exam. 1. c. 5. Num. 34. et Sequent.*

## VI.

That a man proscribed and out-lawed by a Temporall Prince may not be killed out of his territories, but that he who is proscribed by the Pope may be killed in any part of the world, because his jurisdiction extends over all. *Escobar, Moral. Theol. tr. 1. Exam. 7. c. 3. Praxis ex Doctōribus Societatis.*

## VII.

That the Lawes which inflict penalties on those that shall do certaine Actions, are not obligatory in point of conscience, even though the matter be of great importance. *Escobar, Theol. Moral. Tom. 1. l. 5. Sect. 2. c. 17. Probl. 26. p. 164.*

## VIII.

That a Judge, as well superiour, as inferiour, may give sentence according to one probable opinion, quitting another opinion that is more probable. In like manner, that a Physician may prescribe a thing that is lesse likely to cure his patient, instead of that which he

conceives he may with more probability and safely administer. *Escobar, Theol. Moral. Tom. 1. l. 2. Sect. 6. probl. 14. p. 42.*

IX.

That, considering Justice simply in it selfe, a Judge may lawfully take a Summe of money to give sentence in which of the parties he pleases, when both have equal right. *Escobar, Moral. Theol. tr. 3. Exam. 2. c. Praxis ex Societ, Jesu Doctoribus.*

X.

That, in civill Contracts, he who had externally obliged himselfe either by word or writing, and who had not at the same time any intention to be internally obliged, is not in conscience engaged to performance, but may secretly take back againe that which he had sold, restoring the price he had received. *Escobar, Theol. Moral. Tom. 1. l. 10. Sect. 2. c. 16. Probl. 20. p. 42.*

XI.

That according to a probable opinion, deciding that a tax imposed upon Merchandises is not just, it is lawfull for a man to use false weights to gaine the more; and that, if he be charged with so doing, he may deny it by oath, making use of equivocall expressions, when he is brought upon Interrogatories before a Judge. *Escobar Moral. Theol. tr. 1. Exam. 3. c. 7. Praxis ex Societ. Doctor.*

XII.

That a Sonne, who lives in the house with his Father, may exact a certaine recompence for the services he does him, and in case he do not give him any, he may with a safe conscience steale from his Father. *Escobar Moral. Theol. tr. 3. Exam. 9. c. 4. Praxis ex Societ. Jesu Doctoribus.*

XIII.

That a man does not become irregular, that is to say, incapable of Ecclesiasticall administrations, for having procured and been the occasion of an abortion, if he be

be in any doubt whether the fruit of the wombe were quick. *Escobar Moral. Theol. tr. 4. Exam. 6. c. 5. Praxis ex Societ. Jes. Doctor.*

## XIV.

That an Ecclesiastick surpris'd in Adultery, if he kill the womanes husband whom he hath abused in his owne defence, is not for that irregular. *Escobar Theol. Moral. tr. 4. Exam. 6. c. 5. Praxis ex Societ. Jes. Doctor.*

## XV.

That a man condemned to the Gallies is not irregular. *Escobar, Moral. Theol. tr. 4. Exam. 6. c. 5. Praxis ex Societ Jesu Doctor.*

## XVI.

That when the Church, doth, upon paine of Excommunication, forbid the reading of Bookes written by hereticks, she does not in that prohibition comprehend those who cause them to be read by others; the reason is, that, to cause a thing to be read is not the same as to read it. *Escobar, Theol. Moral. l. 7. Sed. 2. c. 33. Probl. 59. p. 289.*

## XVII.

That it is not Simony for a man to give mony to another, to the end he might employ his interest with the Patrone of a Living, to procure the said Living for him. *Escobar, Theol. Moral. tr. 6. Exam. 2. c. 6. Praxis ex Societ. Jesu Doctor.*

## XVIII.

That a dispensation is in force, though the cause, upon allegation whereof it was obtained, be absolutely ceased. For instance, when a man hath obtained a dispensation, not to say over his Breviary, by reason of some inconvenience it may be to his sight, he shall not be obliged to do it, when that inconvenience is removed. *Escobar, Moral, Theol. tr. 1. exam. 16. c. 4. Praxis ex Doctoribus Societ. Jesu.*

## XIX.

That it is not so much as a veniall sinne to make use

of a Dispensation procured without any legall  
cause alledged. *Escobar, Moral. Theol. tr. 1. exam. 16.*  
*Praxis ex doctore. Societ. Jesu.*

XX.

That where the Pope simply enjoines men to give  
alms, to gaine Indulgences, it is sufficient if a man  
give but a halfe-peny. *Escobar, Moral. Theol. tr. 7. ex.*  
*c. 8. Praxis ex Societ. Jes. Doctor.*

XXI.

That workes, that are good in themselves, but are  
sinnes, and those mortall, by reason of the evill end  
whereto they are refetted, are sufficient, in order to  
the gaining of Indulgences. *Escobar Moral. Theol. tr. 7.*  
*exam. 5. Praxis ex Societ. Jesu. Doctor.*

XXII.

That a priviledge is good and authentick, though  
it be obtained by discovering but some part of the  
truth, and in such manner that it had not been ob-  
tained, if there had been an absolute discovery made  
of the Troth. *Escobar, Theol. Moral. Tom. 1. l. 6. Sess.*  
*c. 10. Probl. 6. p. 187.*

XXIII.

That it is lawfull upon occasion of some great feare,  
to make use of dissimulation in the administration of  
the Sacraments, as for a man to make as if he consecra-  
ted, by pronouncing the words without attention.  
*Escobar Theol. Moral. Tom. 1. l. 1. Sess. 2. c. 7. Probl.*  
*16. p. 27.*

XXIV.

That it is no sinne to contract a marriage by per-  
suasion, as if it were in a play upon the stage,  
by using equivocall expressions to elude the Church,  
when one is forced thereto by a great feare. *Escobar.*  
*Theol. Tom. 1. l. 1. Sess. 11. c. 7. Probl. 24. p.*  
*38.*

XXV.

That, by vertue of the Bull called *Cruciata*, a man  
may be dispensed of the vow he had made, or oath he  
had

had taken, not to commit Fornication or any other sinne; though a man can not be dispensed of an oath he had taken about any concernment of his neighbors. *Escobar. tr. 1. Exam. 17. n. 144. Idem, Theol. Moral. Tom. 1. d. 7. Sect. 1. n. 249.*

## XXVI.

That, coming to the Preface, a man is not obliged to heare the rest of the Masse, at a place where there is but one Masse said. *Escobar Moral. Theol. tr. 1. Exam. 8. c. 3. Praxis ex Soc. Jesu Doctor.*

## XXVII.

That a man, who hath the reputation to be extremely given to Women, does not commit any mortall sinne in solliciting a Woman to condescend to his desires, when he does not intend to put his designe in execution. *Escobar Moral. Theol. tr. 1. Exam. 8. c. 3. Praxis ex Societ. Jesu doctor.*

## XXVIII.

That a person, having played the Fortune-teller through an expresse invocation of the Devill, is not obliged in his Confession to discover any further than that he hath answered a question proposed to him, or told ones fortune. *Escobar Theol. Moral. tom. 1. l. 3. Sect. 2. c. 10. Probl. 32. p. 102.*

There may be further scene very strange elusions to the Sincerity of confession, which out of very shame are not brought upon the stage; in the same *Escobar, Theol. Moral. Tom. 1. l. 3. Num. 236. 294. 300. 301. 323.*

## XXIX.

That it is no mortall sinne to preach, principally out of a consideration of vain glory, or for money. *Escobar, Moral. Theol. tr. 6. exam. 7. c. 7. Praxis, p. 994.*

## XXX.

That it is lawfull for Catholicks to appeare at the Font, and answer for the children which the Ministers baptise. *Escobar, Moral. Theol. tr. 7. ex. 2. c. 4. Praxis p. 980.*

## XXXI.

## XXXI.

That it is lawfull for a man to let his house to common strumpets, who, he knowes before hand, will make a place of publick prostitution, not requiring so much any reason why he should be excused for so doing, *Nulla iusta causa excusante.* Sanchez in Sum. l. 1. c. 10. Num. 10. The same thing is also maintained by others, Jesuits, as Vasquez, in opusc. de Scandalo. p. 43. du. 5. n. 48. Rebellins, l. 14. q. 17. n. 8. Castrus l. 1. tr. 6. dis. 9. pun. 12. n. 1. Azor, and Valdes cited by Sanchez.

## XXXII.

The severall wayes that Servants may conscientiously contribute to the debauches of their Masters, according to the doctrine of these Casuists. Gaspar Hurtado, a Jesuit, apud Dianam 5. part. p. 435. Escobar. Moral. Theol. Exam. 4. c. 8. n. 223.

## XXXIII.

After what a strange manner these late Casuists do side and bring into contempt the most wholesome regulations of the Church, and the most necessary prohibitions she hath made to stop the course of the most sumptuous crimes, such as are Blasphemies, by falsely affirming that they are abrogated by a contrary custom. Thomas Sanchez, in Sum. l. 2. c. 32. n. 44.

## XXXIV.

That a Cure or Pastor of the Church is discharged from the obligation he stands in to endeavour the instruction of his people, when he cannot do it of himself by reason of his ignorance, and that he hath not the means to have it done by another, by reason of the small profits of his Cure. Bauny Jes. Tract. 10. De Presbiteris et Parochis. q. 32. p. 488.

## XXXV.

That a man does not commit any sinne, or is guilty of any irreverence towards God, when he presumes to adresse himselfe to him in his Devotions, having an



actual inclination mortally to offend him. *Sanchez, Opuscul. Mor. l. 7, c. 2, du. 9.*

## XXXVI.

That a Priest who should every day say the Office proper to Easter, without any reason for so doing, should be guilty only of a veniall sinne, and that if he had any reason to do so, he should not sinne at all. *Caramuel, Theol. Fundam. p. 520.*

## XXXVII.

That he who hath a will to commit all the veniall sinnes that are, doth not sinne mortally. *Granader, Diana, Mucha, cited by Escobar, Theol. Moral. l. 3, p. 83.*

## XXXVIII.

That it is a scruple very much to be blamed for a man to say in his Confession, that he hath committed a fault, being satisfied in himselfe that he did ill. *Bany, tr. 4. de Pœnit. q. 15, p. 138.*

## XXXIX.

That it is no injury done to the paternall power a man hath over his children, for another to perswade his daughter to run away with him, in order to a clandestine marriage, against her Fathers consent. *Bany, Theol. Moral. tr. 12. de impedimento raptus, p. 721.*

## XL.

That it is probable by Authority, and certaine in reason, that a husband may without any sinne kill his wife surpris'd in Adultery, and a Father his daughter; And that the Lawes of the Church, which condemne that action, oblige only Ecclesiasticks [who cannot have wives or daughters] and not secular persons. *Caramuel, Theol. Fundam. p. 737.*

## XLI.

That it is lawfull for a man, in order to the preservation of his voice, to make himselfe an Eunuch, contrary to all civill and canonicall Lawes, which expressely forbid it. What good opinions these Casuists have one of another. *Caramuel. Theol. Fundam. p. 555. and 556.*

## XLII.

## XLII.

That if an Infidell find any thing of probability in his own false Religion, he is not obliged to embrace the Christian Faith proposed to him, though he find himselfe more inclined to believe the latter, unlesse it be at the point of death, according to some, nay, he is not obliged even at the point of death according to others. *Thomas Sanchez, Sancius, and Diana, cited by Escobar. Theol. Moral. p. 39.*

## XLIII.

That there is no necessity, that, a man ready to dy, should, in order to the receiving of the remission of his finnes of God, have a true desire to reforme his life, if God should spare it him a while; and that he may obtaine it by the absolution of the Priest, though he be in such a disposition as to matter of repentance, that if he were but confident he should live any longer, he would neither confesse nor quit his finnes at all. *Petrus Michael de San Roman, Jesuit, Expedit, & spiritualium Societ. Jesu. l. 3. c. 7. p. 78.*

E 3

A LET-

**A LETTER,**  
**Written by the Reverend**  
**Father in God,**  
**JAMES BOONEN.**

**Arch-Bishop of Maechlin.**

**To their Eminences the Cardinals**  
**of the Inquisition at Rome, to**  
**whom the Jesuits had appeal-**  
**ed from his Ordinances.**

**Faithfully translated out of the Latine**  
**into French, and out of French**  
**into English.**

**ARGUMENT.**

*Complaint being made to the Arch-Bishop of*  
*Maechlin, of the remisness of certain Confes-*  
*sors, he causeth an Extract to be made of cer-*  
*tain Articles or Propositions maintained and*  
*practised*

practised by some, which who would not renounce the practise of were not to be admitted to hear Confessions. The Jesuits not only dispute, but maintain them, whereupon they are denied approbation: they appeal to the Cardinals of the Inquisition at Rome, who write to the said Arch-Bishop to approve them, which gave occasion of the ensuing LETTER.

## MAY IT PLEASE YOUR EMINENCES,

ON the 21. of May, came to my hands the Letter which your sacred Congregation was pleased to write to me of the 18. of April, whereby you give me to understand, that, desirous to satisfy in some measure the Rector of the *Jesuit* Colledge, at *Louvain*, which is within this Diocess, you have thought fit to enjoin me, not to deny such Priests of that Colledge if shall have been examined and approved, a permission to hear the confessions of secular persons; unless it were, that meeting with any thing I should be troubled at in so doing, I did, within three moneths, represent unto your sacred Congregation, the just causes that hindred me from granting that permission; in which case if I neglect to give you satisfaction, some other Bishop should be empowered to examine and approve them.

This, your Eminences may well imagine must needs be no small affliction to me, nay, that I cannot but be much more troubled at it then I am well able to express; since that, being come to the extremities of old age, and upon the point of my departure hence, to go and give an account to the supream Judge, of my administration, I finde, that, not only, the world is already full of malice; but also that it degenerates

daily more and more into wickedness, because charity waxeth cold. Desirous to finde out some reason thereof, I have often both observed, it my self, and have it from the information and judgement of several persons, whose integrity, zeal, experience, and learning I am well satisfied of, that the principal cause of this deplorable degeneration and disorder, proceeds from the over indulgence of many confessours who are ready enough to open trap-doors to let men into dissolution and Libertinisme, taking for security for their so doing some new opinions of certain divines, who, instead of measuring their proceedings by the practise of Evangelical Truths and the rules of good life, which have been left us by the holy Fathers, make it their main business to finde out new excuses to confirm those, which sinners themselves are wont to alledge, to palliate their sins, and to cover with the cloak of *Probability*, the ignominy and shamefulness of their crimes. It is of such persons as these that the Prophet *Ezekiel* hath said in the Scripture. *Wo unto those that sow cushions under the elbows of men, and lay pillows under their heads, that they might deceive them.*

These pernicious extravagances are now come to that height, that there were requisite not a Letter, but whole volumes, if a man should make but a simple extract, out of some of their books and practises, of all those unheard of paradoxes, whereby they at this day elude the precepts of the Church, concerning the observation of Fasting, Festival dayes, and the recitation of the Canonical Hours; whereby they palliate Simonies, private Revenges, Lyes and Perjuries; whereby they enervate, and bring in a manner to nothing the obligation which lies upon men to avoid the occasions of falling into sin; and in fine those paradoxes whereby they expose to an evident danger of nullity, the efficaciousness and power of the Sacraments. Now as it is in a manner natural to men to approve those dissolute maxims which any way flatter their irregular apprehensions,

so must it needs happen, that those, who are the Authors thereof, taking it for granted by the easie entertainment they meet with in the world, that they had done a very considerable service therein, cannot but presumptuously imagine in themselves, that they daily more and more enlarge the way to Heaven, by the means of their *Probability*, that is to say, take away the bounds and meers of that straight way which leads to life, planted by the hands of *Jesus Christ* himself, who is eternal and unchangeable truth, and remove them out of their places as far as they can by such inventions, as proceed from no other principle then themselves.

Having received several complaints against this erroneous and dangerous kinde of Theologie, from those who have a certain zeal and tenderness for a more solid doctrine, and a more christian discipline; and finding on the other side, that the *Hereticks* who are our Neighbours, continuall loading us with reproaches, that some Doctors of our Catholick Church do maintain things so extravagant in the business of *Morality*, as that Pagans themselves never betrayed any thing that may come into comparison therewith; I made it my earnest business to make a collection of some of the most dissolute and most dangerous Articles, whereof I have heretofore annexed a copy, taken partly out of their printed Books, and partly out of what hath been observed in the practice of some of them, whose demeanours I have had a very faithful account of. Having so done, I thought it not amiss to require the opinions and judgments thereof of the most knowing men of my Diocess, as well secular as regular. Whereupon having seen and examined the whole, I resolved to prevent the further progress of this evil, by the application of the most gentle remedies I should have thought of; that is to say, by giving notice as well by my self as those who had managed the examination of the business, that those, who were admitted to hear Confessions,



should beware how they fell into that dissolution of doctrine, and giving order withal that there should be a learned refutation set forth of some part of those Articles. But having found afterwards, that this kinde of prevention, was not sufficient, and that recourse must be had to more effectual remedies, I resolved not to grant to any, either Secular, or Regular Priest, the power of receiving Confessions, if he did not promise and swear before hand not to put in practise any of all the said Articles.

Much about that time, it happened, that on the 23. day of April 1652. several Religious men of the Society of *JESUS*, presenting themselves to be examined, I thought it no easie matter to meet with another so favourable an opportunity to execute the resolution I had taken. And thereupon I began with those, as well out of an imagination, that if they should willingly comply with, and observe that oath, the Religious men of other orders would certainly make no difficulty thereat; as that I had certain proofs, that the Fathers of that society, were of all others, the most addicted to invent and to practise those licentious doctrines. And this among many other examples clearly appeared to the Examiners whom I had appointed to make the examen, on the day before mentioned. For the *Jesuits*, having been, of set purpose, examined that day, concerning the dangerous Articles, they very obstinately maintained the best part of them, and particularly this, which, I have from very good hands, as a certain Truth; hath been practised by the Religious of their society, that is to say, that it is lawful to dismiss those with the sacramental Absolution that have not haply gone over half their confessions, when there happens to be a great concourse of Penitents, as it may very well happen upon great Festivals, or at a time of indulgence: which being tollerated, it would very often come to pass, that people would make but half & imperfect confessions, those Fathers drawing to their Churches

Churches a great multitude of Penitents. Another effect of this collation would be, that the greatest sinners, out of the fear they might be in to declare the enormity of their crimes, would with no small satisfaction embrace this convenience of obtaining absolution, when they have haply confessed but one or two of their most pardonable defaults.

Upon these considerations was it, that I deferr'd the granting of a permission to hear the Confessions of secular persons to seven of the Religious men of that Society, who in other things had discovered sufficient Learning and abilities, untill such time as they should promise and swear that they would not proceed according to those Articles in the management of mens Consciences. And whereas I well foresaw that they would not be perswaded to take any such oath without the consent of their Superiours, I gave them a copy of those Articles to be shewen them; which they promis'd me to do. But from that time to this, I never could have any account or answer, either from them or their Superiours, Unlesse it be, that one of them, whom I think to be a Professor of Lovaine, told me that their Society had caus'd to be Printed, in France, some of those very Articles; but that it did not any way concern the Inhabitants of Flanders. Whereupon I made him answer, that, it being not the custome to permit the impressions of books made by those of their Society, without being before-hand approv'd by three of their Divines nam'd by their Provinciall, it was no longer to be doubted that their whole Society maintain'd, as probable, what so many Divines besides the Author of the Book, had thought fit to be communicated to the publick.

All these things considered, I must confesse I could never comprehend upon what these Fathers ground the imagination they are of, that I have done them any injury, by pressing them to the oath before mentioned. Had they been but pleas'd to discover the pretended

tended grievances which they thought so indigestible. I should have ordered the businesse to be diligently examin'd, and if there had been any thing of reason in their complaints, I should have thought it no difficulty to quit my former resolution. For it was far from my design to do ought that might prove prejudiciall to them, all my aime being to prevent the destruction of that flock which was committed to my charge, and to rescue it from the inconveniences consequent to the licentiousness of some Confessors, which I saw growing daily more and more predominant, and, was justly afraid, proceeded for the most part from that Society.

And whereas I could not imagine they should fly to those shifts and evasions out of any other pretence, then for that there might be, among the censured Articles, some which they conceiv'd might be represented as lesse odious by a favourable construction thereof, or might haply be so farre maintain'd by plausible arguments, as that they should seem not to deserve so severe a Censure, I thought fit (purposely to avoid being engag'd into a multiplicity of dispute without any hope of conviction) to put those Articles into the hands of the Theologall Faculty of *Louvaine*, to the end they might there be maturely examined, that those onely might be censur'd which should be found undeniably corrupt and condemnable, and that, if the said Faculty had met with either in the books, or observed in the practise of Confessors any other opinions, containing a doctrine pernicious as was that of the Articles, they might be added thereto, as was accordingly done by the same, both, on the 30 of *March*, and the 26. of *April* 1653, when they judg'd that the XVII. Propositions ensuing were not to be tolerated in the practick, and that it was the duty of Superiours, to make provision of their Authority that they should not be taught; as may be seen by the copy of the Decree of the said Faculty hereunto annexed.

To the end therefore that I might in all things ob-

bey

by the order of your Eminences directed to me, as far as lyēs in my power, and at the same time not omit any thing that my Episcopall Function may oblige me to, as to what concerns the weeding out of these pernicious Doctrines, I shall be ready to admit the Religious men of the Society aforesaid, to receive Confessions, when there shall not be wanting any of the qualifications requisite, provided alwayes that, being legally authorized, they promise and swear, that they will never, in the practick, adhere to those XVII. Propositions at least, which I shall to morrow propose to the Ecclesiasticks and Regulars of my Diocese, to the end they may be abhorr'd by all, a proceeding I hope your Eminences will allow as justifiable.

There are yet two things, whereof I think it not amiss, upon this occasion, to give your Eminences some account of. The former, is, that the *Regulars* do not observe the Decree of the Congregation, made concerning the affairs and requisitions of the Bishops and Regulars, dated the 15 of *June*, 1647. hereafter mentioned; wherein it is declared, That it is not lawfull for Regulars, to give absolution in cases reserved to the Ordinaries of the places, or that might be reserved to them for the future. And consequently, that they cannot exercise that power, if they have not obtained leave to that purpose of the Ordinary. Now, though I took great care to have the said Decree communicated to all Superiours of the Regular orders the 3. of *Octob.* 1647. yet hath there been with me but one single Religious man of the Order of *S. August.* to desire that power, which I accordingly granted him, because he was a prudent and pious man. Others there are that pretend they have I know not what priviledges, or communications of priviledges; nay they disclaim the Decree, as nul, because it was granted without their being heard thereto. Others there are, that affirm it only to be declarative, and consequently that it is of no force against their priviledges, which, they say, cannot be made invalid, but by a Decree formally levell'd against them. Nay, there are some so temerarious, as presumptuously

to affirm, that it is not in the power even of our holy Father the Pope himself, to revoke or abridge their Priviledges, as being such as have been granted them by way of reward for their merits.

The second thing I have to represent unto your Eminences, is, that there are severall Regulars who receive Confessions within my Diocese, though they have not been approved either by my Predecessors or myself. Upon which account it was, that, not long since, I caus'd notice to be given to all the Regulars (avit appears by the copy of the Mandate hereunto annexed) that they should come and present the Deed or Writing wherein are to be seen the names, and the time of Approbation; which they had received either from me or my Predecessors. This hath been done by many; and so that it soon discovered the great number of those that have intruded into the Office of Confessors within my Diocese, without the said Approbation. But one thing happened which I cannot sufficiently admire, that is, that when the Mandate came to the knowledge of the Abbot of Saint *Angelo*, *Inter-muncius* of his Holiness in the Low-Countries, he sent to me that I should revoke the said Mandate, though it did not comprehend any thing which had not been observed from all Antiquity, and that it had been established for a Rule in the Provinciaall Councell of *Masblin*, and confirmed by Pope *Paul V.* in the title 5. c. 1. of the *Sacrament of Penance*, in the termes recited in the Article hereunto annexed. And all this, notwithstanding the expresse command of our most holy Father the Pope that it should be observed, as may be seen in his Brief of the 16. of *May* 1648. concerning the cause of the Bishops of *Angelopolis*. By which Brief, it is enjoyned, that the Regulars, even of the Society of *Iesus*, approved in a Diocese by the Bishop thereof, to hear the Confessions of secular persons, shall not have power to receive the like Confessions in another Diocese without the approbation of the Bishop of

of the said Diocese, as I doubt not but is well known  
to your Eminences.

And thus much I conceiv'd it my duty to discover  
to your Sacred Congregation, in order to the good of  
Ecclesiasticall discipline, having so great a confidence  
of your Piety, zeal, and vigilance, as that you will  
be so good as to afford me some more effectuell means and  
remedies, whereby I may be enabled to oppose those  
abuses which ought not to be neglected. In the mean  
time, having with all submission acknowledg'd the re-  
sistance I have for your purple, I remain

Your Eminences most

humble Servant,

*JAMES,*

Arch-bishop of *MÆCHLIN.*

*Brussels, July 17. 1654.*

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P RO.



## PROPOSITION

*That ought not to be tolerated  
in the practick, and should be  
condemned by the Authority  
of Superiours.*

THESE ARE THE PROPOSITIONS.

**A** Confessor ought not to deferre or deny absolution to a Penitent, that goes on in an habituall course of sinning against the Lawes of God, Nature and the Church, though he discover not the least hope of future amendment, provided he only say that he is sorry for what is past and promise to reform himself.

II.

That it is, sometimes lawfull to absolve a person that is in a next occasion of sinning, such as, if he please, he may, but will not avoid, nay, though he seek it, and engage himself therein directly and of set purpose.

III.

To abuse a marry'd Woman is not Adultery if the husband consent thereto; and the rest, too too horrid to be translated.

IV.

It is lawfull to dismiss those with the Sacramentall Absolution, who had not said over half their Confessions, by reason of the great concourse of Penitents, as it may frequently happen, for instance, on great Festivals and dayes of Indulgence.

V.

That it is lawfull as well in Judgement, as out of Judgement,

to swear with a mentall Reseryation, without any  
had to the intention of him who obliges a man  
to swear.

## VI.

It is sometimes allowable, and that so as a man shall  
be guilty of any mortall sinne, to kill an adverse  
party, or to defame him, even by charging him with  
crimes he is no way guilty of.

## VII.

It is lawfull for an Ecclesiastick or a Religious man  
of any Order to kill a Detractor, who threatens to dis-  
cover notorious crimes of him or his Religion, when  
there is no other way to prevent it, as it should seem  
there is not, if the Detractor be ready, publicly to  
charge therewith, and that before most grave men,  
either that Religious man or his Religion, if he be  
not killed.

## VIII.

The commandment of the Church to observe Festi-  
all dayes, is not obligatory upon pain of mortall sin;  
(the case of scandall only excepted) if there be no-  
thing of contempt.

## IX.

There are some who probably maintain, that if the  
child be not yet quick in the mothers womb, it is law-  
full to procure an abortion, to avoid either scandall or  
death. Whence it appears that we must not too easily  
condemn a wench that compasseth the death of the  
child within her, when the child is not yet quickned;  
out of a fear that being found big, she might be put to  
death, or come to discredit.

## X.

It is lawfull for a man to entreat a Conjuror to dis-  
solve a charme laid before by another of the same pro-  
fession, if he be willing and ready to do it.

## XI.

Those who communicate at the Monasteries of the Men-  
dicant Friars about Easter, satisfie the commandment of  
the

Church concerning annuall Communion, and are not oblig'd to communicate to their parishes.

## XII.

When a man hath in his Confession conceal'd some sins, out of a fear of bringing his life into any hazard, or out of some other consideration, he is not oblig'd to discover them in any Confession afterwards.

## XIII.

It is not onely lawfull to preserve, by a *murdering defence*, the things we are actually in possession of, but also those whereto we may make a certain claim, or have some interest in, and are in hopes to be possessors of hereafter. Which doctrine allow'd, it is lawfull as well for an heir as a Legatee to defend himself in that manner, against him who unjustly raises encombrances to hinder his succession, to retard the execution of a Will. The same course is also allowable in him that hath a right to a Lecturer's place or a Prebendry, against another who unjustly disturbs his possession.

## XIV.

To call God to witnesse to a slight inconsiderable, is not so great an irreverence, as that a man should be might be damp'd for it.

## XV.

Tis no mortall sin for a man to accept a challenge to maintain his honour, and to kill the challenger.

## XVI.

A man is not oblig'd, upon pain of mortall sin to restore what he hath stollen by triviall and inconsiderable thefts, what ever the total summe thereof may amount to.

## XVII.

A person is capable of receiving absolution how palpable soever his ignorance may be of the Mysteries of Faith, nay, though out of pure negligence, he knows nothing of the mystery of the most Blessed Trinity, or of the Incarnation of our Lord JESUS CHRIST.

# ADVERTISEMENTS TO CONFESSORS.

Confessors are hereby to take notice, that they are not invested with any such power as that of discharging with the obligation which lyes upon men to their debts, or to countenance the delay of the payment thereof; or exempting men from the obligation of restoring the honour they have taken away from their Neighbour, or making satisfaction for the injuries they have done him. They are accordingly to refuse absolution, if the Penitents expresse not a willingness to satisfy, whether it be for their debts or injuries they have done, those cases onely excepted wherein the Lawes permit it, whereof the Confessors onely are the Interpreters.

They are further to be advertis'd, that, according to the prescription of the Councell of Trent, they are not to meddle with reserv'd Cases, and consequently, they are not to assume to themselves any power of absolution therein, save onely in extreme necessity.

The

The Judgement  
OF THE  
THEOLOGICAL FACULTY  
OF  
LOVAIN

*Consulted by the Arch-bishop of Macchlin  
to know, whether he ought not to enjoin the  
Confessors to forbear the practise of the  
precedent propositions, in the direction  
mens Consciences.*

**T**He sacred Theologall Faculty of Louvain assembled in the Hall of the University, the 30. of March, and 26. of April 1653. hath judged and concluded, that the doctrine of these XVII. Propositions is not to be suffered in the Practick, and that the Superiours ought to employ their authority for the prevention thereof.

It is also the judgement of the same Faculty, that the two advertisements subsequent thereto are to be seriously recommended to the Confessors.

*Signed below, by*

**THEODORUS LYLVOITIIUS**  
Dean, in his own name and that of all  
the other Doctors.

THE END.

# The STATIONER to the Reader.

I had once resolv'd to close up the ADDITIONALS to the MYSTERY of JESUITISME with the solemn Censure pass'd by the Theological Faculty of Lovaine, upon severall Propositions, as confining my self to what I found in the Cologne-Edition of the PROVINCIAL L E T T E R S. But the two following pieces coming so opportunely to hand, and being of so much concernment to all the transactions between the J A N S E N I S T S and the M O L I N I S T S ; it would have argu'd a neglect, if not an envy, of thy satisfaction to have slipped the present occasion I had to file them up. Besides, the J E S U I T S, for their vindication, intending to put out THE APOLOGY FOR THE CASUISTS, &c. in English, (to which these are written by way of Answer) they may prove an Antidote against the poyson, intended the unwary world in that Master-piece of the SOCIETY.

R. R.



FACTVM  
OR A  
REMONSTRANCE  
OF

the Curez of *Paris*.

Against a Book intituled,  
*An Apology for the Casuists,*  
*against the calumnies of*  
*the Jansenists.*

Printed at *Paris* 1657.

*As also against those that have been the*  
*Authors, Printers, and disper-*  
*sers of it.*

THE cause we are engag'd in is that of Christian Morality. Our adversaries are the Casuists, who corrupt it. The concernment we have therein is deriv'd from the tenderness we ought to have for their consciences who are committed to our charge. And the reason of our so earnest appearance against this  
late

Libell, is, that the confidence of these Casuists growing every day more and more insupportable, inso-  
much that it seems arriv'd to such a height as makes it  
capable of addition, we conceive our selves oblig'd  
to have recourse to the utmost remedies, and to put  
our complaints to all the Tribunals where we ima-  
gine we ought to do it, so to prosecute without any in-  
termission the censure and condemnation of those per-  
nicious Maximes.

The better to satisfie the world of the justice of our  
intentions, we need onely give a naked representati-  
on of the whole difference as it lyes between us, and  
an account of the carriage of these Casuists from the  
beginning of their enterprises to the publishing of this  
book of theirs, which is indeed the consummati-  
on of all. To the end, that men, having consider'd  
with what an excesse of patience they have hitherto  
been tolerated in their pernicious designs against the  
Church, may thence perceive the necessity there is  
hereforward to proceed with the greatest rigour a-  
gainst them. But we think our selves concern'd in the  
first place to make appear wherein the venome of their  
mischievous doctrines doth principally consist, as a  
thing which the greatest part of the world does not  
sufficiently reflect upon.

That which is most highly pernicious in these new  
doctrines, is, that their main design is not onely to cor-  
rupt good manners, but to introduce corruption into  
the very rule of Morality, which is a businesse of farre  
greater consideration and consequence. For it is much  
lesse dangerous and generall inconvenience to intro-  
duce irregularity and dissolution, yet with a supposall  
of the vigour and existence of the Laws whereby they  
are forbidden them to pervert those Laws and to iusti-  
fie those irregularities. The reason thereof is, that, as  
the nature of man is even from its first being perpetu-  
ally inclin'd to evil, and that the onely thing which pre-  
vents him from falling thereinto is ordinarily the feare  
he

he may be in of the Law, so it happens, that, when he hath once shaken off that bridle, he runs at random to all excesses of concupiscence; so that there is no difference between making *all vices lawfull*, and *all men vicious*.

And thence it comes, that the Church hath never endeavoured any thing so much as an inviolable conservation of the rules of Morality, even in the midst of their disorders whom shee could not prevent from a violation thereof. So that when time hath produced Christians of evill lives, it is to be observed at the same time that there were holy Lawes that condemned them and were purposely made for their reduction. Nor indeed was it ever known before the starting of these Casuists, that any one, acknowledging himselfe to be of the Church, did publicly endeavour to destroy the purity of her rules.

This, it seems, was an attempt reserved for these last times, which the clergy of France calls *the drug and dotage of the last dayes*, wherein these new Divines, instead of making the lives of men consonant to the precepts of Jesus Christ, make it their businesse to levell the precepts and rules of Jesus Christ to the concerns, passions and pleasures of men. It is by this horrid overturning of things, that some, who go by the names of *Doctors* and *Divines*, have introduced, instead of true Morality, which ought to have no other principle then divine Authority, nor other end then that of charity, a Morality that's purely humane, such as proceeds from no other principle then that of reason, nor hath other end then concupiscence and the passions most irregular in nature. And this is no more then what they declare themselves with an incredible presumption, as may be seen by these few maxims, which are most ordinary among them. *An action*, say they, *is probable, and may be done with a safe conscience, if it be grounded on a rationall reason, ratione rationabili, or upon the authority of some grave Authors, nay, of one alone.*

if it be directed to an allowable object. Now what they mean by an allowable object may be seen by the examples they give of it. It is lawful, say they, for us to kill him that hath done us any injury, provided it proceed from a motive of gaining esteem among men, *ad captandam hominum æstimationem*. A man may go to the place appointed with a design to fight a duel, provided he do it to avoid the aspersions of a hen-hearted fellow, and to gain the reputation of a man of mettal, *vir et non gallina*. A man may give money for a Benefice, provided it be done out of no other reflection then that of the temporal advantages accruing thereby, and not out of any thoughts of making a comparison between a temporal and spiritual thing. A woman may dress her self gorgeously, what inconvenience sooner may happen thereby, provided she do it merely out of the natural inclination she hath to be vain, *ob naturalem fastidii inclinationem*. A man may eat and drink as much as he please, so it be done purely out of vanity, and without prejudice to his health, because the natural appetite may endeavour its enjoyments in those actions which are proper thereto; *licite potest appetitus naturalis suis actibus frui*. From these few words may a man give a great guess at the designs of these Casuists, and how that, while they destroy the rules of piety, they introduce, instead of the precepts of the Scripture, which oblige us to do all things with an humble compliance to the will of God, a brutal permission to make all our actions absolutely referrible to our selves. That is to say, whereas Jesus Christ came to mortifie in us the concupiscences of the old man, and to settle the empire of charity in the new man; these, on the contrary, are come to revive the concupiscences, and to smother the love of God, from which they give men a liberal dispensation, and declare it to be sufficient if they hate him not.

This, this is that carnal kinde of Morality which they have furnished the world with, such as hath its dependance only on the arm of flesh, as the Scripture speaks, and whereof they assign no other ground then

the authority of Sanchez, Molina, Escobar, Azor, Sotus, &c. who it seems think it rational; whence they conclude, that it may be followed with the greatest safety of conscience, and without running the least hazard of damnation.

It is certainly a thing deserves our greatest astonishment to see the presumption of some men come to this height. But this is done insensibly, and by degrees that to most are imperceptible; in this manner.

These accommodating or complying opinions were not at their first start guilty of the excess they are at the present, but seeming not so horrid, and being advanced only as things doubtful and problematical, they immediately gained some strength by the number of their maintainers, whose maxims are of this quality, that they daily tend more and more to dissolution and libertinism. So that there being a considerable body of Casuists that still maintained them, the Ministers of the Church somewhat backward to engage against that great number, and hoping withall that mildness and reason might reduce those wandering persons into their right way again, have suffered these disorders with a patience, which the event hath discovered to be not only ineffectual, as to what was expected might be the issue of it, but also prejudicial. For they, allowing thence a liberty to write, have in a short time spent their venome into so many volumes, that the Church does at this day groan under the monstrous burthen thereof. The licentiousness of their opinions, which must be proportionable to the multitude of their Books, is such as does not only hurry them into pernicious tenents, but gives them withall a confidence to propose them to the world. Thus the maxims which they had at first only scattered abroad as simple sentiments, were, not long after, advanced into the predicament of probability; thence into the number of such a might be followed with all safety and serenity of conscience; nay, at last, declared to be as safe as the contrary

my opinions, and this with such a palpable discovery of extravagance, that the Ecclesiastical powers conceiving a just indignation thereat have passed several censures on those doctrines. The general assembly of the Church of France censured them in the year 1642. in the book of F. Banny which is in a manner a perfect collection thereof: for books of that nature are but personally reiterated copies of the same things, that were want before. The colledge of Sorbonne passed the same condemnation on them: The Theological faculty of Louvain did the like; and the late Arch-Bishop of Paris passed several censures upon them. Insomuch that there was some ground to hope, that so many authorities joyned together might retard the further progress of so growing an inconvenience; but the Casuists seem to have thought not all these checks worthy their price. F. Hereau read, in the Colledge of Clermont, such large Lectures in order to the permission of Homicide; and the Fathers Flabaut, and Le Court did at the University of Paris conceive it self thereupon obliged to make a representation thereof to the Parliament to have some course taken therein, which occasioned those tedious proceedings that are known to all the world. F. Hereau being upon that charge by order of the Council, confined to the Jesuits Colledge Prisoner, it abated somewhat of the earnestness of the Casuists; but in the mean time were they preparing new matters, to be spawn'd into the world in a more probable conjuncture of time. Accordingly, it was not long ere came abroad the works of Escobar, F. Antonio, Mascaregnas, Caramuel, and diverse others, so fraught with the opinions that had been already condemned, nay, with some new ones more horrid then before; that we, who, by reason of the oversight and familiarity which we have with mens consciences, do not needs take notice of the mischiefs occasioned by these irregularities, thought our selves obliged to op-



pose the same all that lay in our power. Upon these grounds was it, that we address'd our selves these last yeares to the Assembly of the Clergy then sitting, to demand the condemnation of the principall propositions of these late Authors, whereof we gave them a faithfull extract.

Then was it, that the earnestnesse of those who would undertake the maintaining of them, apparently broke out. They left no course unattempted, omitted nothing of solicitation to prevent the Censure, or at least to delay it for some time, out of a fond hope, that if they could but shift it off to the rising of the Assembly, there would not be time to take it into consideration. Their designe, in some part, proved effectuell; but notwithstanding all their artifices, and the great affaires the Assembly had to dispatch neere its closure, nay, though we had not of our side but the bare truth (a thing not very powerfull at this day) yet by the providence of God things were so ordered, that, contrary to all their endeavours, the Assembly resolv'd not to separate till it had given sufficient discoveries of its indignation against those dissolutions, and its earnest desires to passe a solemne condemnation upon them, if they had had time to do it.

To make this the more evident to all the world, a Circular Letter was written to all the Bishops of the Kingdome, and the Book of St. Charles Borromeus, printed the last yeare by their order, sent with the said Letter, wherein, the more to oppose those mischievous maxims, they begin with that of *Probability*, which is the foundation of all. Their words are these. *It is a long time, that it hath been the grieve of our spirit, to see our Diocesses, as to these matters, not only in the same condition with the Province of S. Charles; but in a much more deplorable. For if our Confessors have a greater talent of learning and abilities then those of his time, the danger is so much the greater of their embracing and following certaine moderne opinions, which have made*  
sub

had a strange alteration in Christian Morality, and the maxims of the Gospell, that the most implicate ignorance is to be preferred far before such a knowledge; as such as teaches men to be sceptiques in all things, and to find our wiles, not to exterminate the corrupt maxims of men, but to justify them therein, and to instruct them how they may with safety of conscience put them in practise.

Then they come to those conveniences and accommodations that are established upon the principle of Probability. For, say they, whereas Jesus Christ hath left us his precepts and example, to the end that those who believe in him, might obey him, and regulate their lives according thereto, the designe of these Authors, on the contrary, seems to endeavour a compliance between the precepts of Jesus Christ, and the interests, pleasures, and passions of men; so ingenious are they in soothing their avarice and ambition, by the encouragements they give them to be revenged of their enemies, to lend out money upon excessive interest, to get into Ecclesiasticall dignities by waies ever so indirect, and to preserve the imaginary honour which is derived from the world by base and bloody courses. And after they had made some scornfull reflections on the Casuists methode of the right direction of the intention, they earnestly condemne their abuse of the Sacraments.

And lastly, that the Church might know, that what they had done was but little in comparison of what they would have done, had it been in their power, they conclude thus. Severall Cures of the City of Paris, and of other the chiefest Citties of the Kingdome, have, by the complaint they have made to us of these disorders with the permission of the Reverend their Prelates, and their earnest intreaties that some remedy might be thought on, brightened our zeale, and much added to our attristation and regret. Had their addresses come sooner to our Assembly then they did, we should, with all possible exactnesse and diligence, have examined all the new propositions of the Casuists whereof they gave us the extracts, and passed a sollemne sentence

rence upon them such as might have hindred the further  
 progress of that contagion of mans consciences. But having  
 not the leisure to take the businesse into examination, with  
 the diligence and exactnesse which the importance thereof  
 might justly require, we find, that, for the present, we could  
 not but think us of a better remedy for so deplorable a disorder,  
 then to give order for the printing of the Instructions laid  
 down by St. Charles Borromeus, Cardinall and Arch-  
 bishop of Milan, as the charge of the Clergy, as being such  
 as whence these Confessors may learn how they ought  
 to behave themselves in the administration of the Sacrament  
 of penance, and to send them to all the Reverend the Bishops  
 of the Kingdoms.

There being nothing so remarkable from this pro-  
 cedure of our Lords the Bishops, as that what they did  
 proceeded absolute'y from the force and conviction of  
 truth which they conceived obliged them to expose  
 themselves in that manner, we presumed, that the Au-  
 thors of those novelties would have been more reserved  
 for the future, and that, having considered that all the  
 Cures of the principall Cities of France, and the Pro-  
 lates, were unanimously resolved upon the condemna-  
 tion of their doctrine, they would at length have sat  
 still, and thought it no small happinesse that they had  
 avoided the censure they had so much deserved, that  
 is, such as must needs have made a noise in the world  
 proportionable to the extravagances they had commit-  
 ted against the Church.

This posture were things in; and, for our parts, our  
 thoughts were wholly taken up with a peaceable in-  
 struction of our people according to pious and Christian  
 maxims, without any feare of disturbance, when there  
 comes upon the stage this new book, we have now to  
 deale with, which being an A P O L O G Y for all the  
 CASUISTS, does alone containe full as much as the  
 rest do put together, and revives all the condemned  
 positions, and that with an imprudence and scandall  
 so much the more deserving a severe censure, that is

dare

arts appear after so many contemned censures, and much the more to be punish'd for that it is apparent, by the miscarriage of the remedies already used, what necessity there is to find out such as may prove more effectual, to put at last a finall period to so dangerous and so insupportable a mischief.

We come now to the particular reasons we have to prosecute the condemnation of this libell. They are indeed many and those very considerable, whereof the first is the extraordinary confidence wherewith the Authors of that book maintain the most abominable propositions of the Casuists. Things are now carryed on simply without any palliation. The old way of vindication, which was, that such and such propositions were impos'd upon them, is now thought shifting and evasive. No, they deal plainly as may be, they acknowledge and maintain them at the same time as such as may be followed with a safe conscience, nay such as are safe, say they, as the contrary opinions. *Tis very true,* sayes the Apology in a hundred severall places, *that the Casuists hold these maxims, but it is as true with all that they have much reason to hold them.* Nay, sometimes the Author is so free hearted as to acknowledge somewhat more then they are reproached with. *Tis granted,* sayes he, *that we do maintain the proposition so much found fault with, and yet the Casuists stick not to go beyond that too.* So that now all the difference as to matter of fact is taken away; he grants all, he acknowledges, that, according to their doctrine, there is no usury in Contracts though the most guilty of extortion, through the wayes he layes down whereby to avoid it, pag. 101, 107, 108, &c. *That such a trade in Benefices are not chargeable with Simony, what bargain shew they may drive, if there be a right direction of the intention;* if a man will trust to what he sayes, pag. 62. Blasphemies, perjuries, impurities, in a word, all breaches of the Decalogue are no sinnes at all when they are committed by any man out of ignorance, surprise, or passion;

on; pag. 26. 28. It is lawfull for servants to rob their Masters to make their wages proportionable to their services, according to Father Bauny, maintain'd by the Author of the Apology pag. 81. Women may take their husbands money unknown to them to game withall, pag. 151. Judges shall not be obliged to make restitution of what they may receive for giving an unjust judgement, pag. 123. A man shall not be obliged to quit those occasions and propositions wherein he runs the hazard of damnation, if he cannot do it with ease and convenience, pag. 49. A man does deservedly receive absolution, and may be a worthy communicant, though he be not otherwise troubled for his sinnes then out of a reflection on the temporall inconveniences occasioned thereby, pag. 162, 163. A man may without any blame calumniate those who speak ill of him, by imposing such crimes upon them as he knowes they are innocent of; pag. 127, 128, 129. In a word, any thing shall be lawfull, the Law of God shall signifie nothing, and only naturall reason shall be our light and guide in all our actions, nay, shall enable us to discern when it is lawfull for a private man to kill his neighbour; which certainly is a thing so pernicious as defies all parallel; and whereof the consequences must be dreadfull. Let it be made apparent to me, sayes he pag. 87. *Ecce* that we ought not to be guided by the dictates of naturall Reason, to discern when it is lawfull for a man to kill his Neighbour.

And to confirm this proposition; Since that Monarchs consult **ONLY NATURALL REASON** to punish Malefactors, in like manner we need no other director then **THE SAME NATURALL REASON** to judge whether a private person may kill another that injures him, not onely in things that concern his life, but also his reputation or estate. And to answer what may be press'd on the contrary, viz. that it is forbidden by the Law of God, he sayes in the name and behalf of all the Casuists, We believe that we have ground enough to exempt from the penalty of the

com-

commandment of God, those who kill others for the preservation of their honour, reputation, and estates.

If this maxime be well consider'd, namely, That it is the proper faculty of Naturall Reason to discern when it is lawfull or unlawfull for a man to kill his neighbour, and a man adde thereto the execrable maximes of some most grave Doctors, who, by their naturall reason, have concluded it lawfull, upon certain occasions, to commit strange parricides against even the most sacred persons, it might well be judg'd, that, all this done, if we should be silent, we were unworthy the Ministry we professe; that we were the destroyers, and not the Pastors of the flocks committed to our charge, and that God might justly punish us for so criminall a silence. We therefore discharge our duty, by acquainting both the people and Judges of these abominations; and we hope that both people and Judges will do theirs, the former in avoyding them, the latter in punishing them according to the quality and importance of what shall be done.

But what is yet a further motive of our earnest appearance in this manner, is, that we are not to consider these propositions as taken out of a Book that is anonymous and without authority, but as extracted out of one maintain'd and countenanced by a very considerable Body. We speak it not without regret. For though we have from the beginning known well enough who the first Authors of these disorders were, yet have we thought fit to forbear the discovery of them, nor indeed should we yet do it, did they not betray themselves, as it were out of a set purpose to be known to all the world. But since they are so desirous it should be known, it were to no purpose for us to conceale it any longer; since it is among them that this Libell hath been expos'd to sale, that no other place then the Colledge of Clermont would serve as a ship to put off that scandalous piece; that such as have brought in their money have carryed away as



many APOLOGIES FOR THE CASUISTS as the summes amounted to; that the Fathers of that Colledge have dispersed them among their friends in *Paris* and the Provinces; that F. Brisacier, Rector of their Colledge at *Roken*, hath with his own hands presented of them to some persons of quality in that City; that he caused it to be read in the Refectory, while all were at table, as a piece of edification and piety; that he desired the permission to reprint it of one of the principal Magistrates; that the Jesuits of *Paris* have been very earnest with two Doctors of *Sorbonne* for their approbation of it; to be short, since they are resolved to pluck off the visard, and are willing so many wayes to discover themselves, it is high time we should besit ourselves; and that since the Jesuits publicly declare themselves the Patrones of the APOLOGY FOR THE CASUISTS, the Curez declare that they do publicly charge them therewith. 'Tis fit all the world knew, that, as the Colledge of *Clermont* is the exchange where these pernicious maxims are to be bought and sold, so is it in our parishes that the christian maxims opposite thereto are publicly taught, that so it may not happen, that the simple and unwary, hearing these errors so stilly maintained by so celebrated a society, and not finding any opposing them, might take them for truths, and be insensibly ensnared thereby, and that the judgement of God should fall upon both people and Pastors according to the doctrine of the Prophet, who declare, against these new opinions, that they shall both come to ruine, the former, for want of having received necessary instructions, and the latter, for their neglect in giving them.

There is therefore an inevitable necessitie lies upon us to speak in this conjuncture, but what makes the obligation yet more pressing, is, the injurious manner whereby the Authors of the *Apology* fall so bitterly on our Ministry. For that book, to speak properly, is no more then a scandalous libel against the Curez of

Paris and the provinces who have opposed their disorders. It is a strange thing to see how they speak of the Extracts, which we presented to the Clergy, of their most dangerous propositions, and to consider withal the miracle of their confidence to treat us, upon no other account, as they do pag. 2. and 176. with the terms of ignorant, factious, heretical, wolves and false Teachers. It is a thing which the society of the Jesuits cannot but resent (say they p. 176.) to see that informations are put up against them by a sort of Ignorants, who deserve not to be numbred among the dogs that wait on the flock of the Church, whom yet some take for true pastors, nay, they are followed by the sheep that submit to the conduct of those wolves.

Now this is the consummation of Insolence whereto the Jesuits have raised the Casuists. They thought it not enough to abuse the patience and moderation of the Ministers of the Church, to introduce their impious opinions, but are now come to that height, that they will needs force out of the Ministry of the Church those who refuse their consent thereto.

This seditious and schismatical attempt, which aims at the raising of a spirit of division between the people and their lawful Pastors, by inciting them to shun their Teachers as false Prophets and wolves, for no other reason then that they stand in the gap against a carnal and impure morality, is of such importance in the Church, that we could not be any longer serviceable in our Functions if this insolence were not repressed. For it were as much as to expect we should renounce our character, and forsake our Churches, if, there being so many christian Tribunals established for the maintenance of evangelical rules, it were not lawful for us, without fear of being defamed as wolves and false prophets, to tell those whom we are obliged to instruct, that it is out of all question a crime for a man, to traduce his neighbour; that it is much more safe in conscience for a man that hath received a blow on the  
one

one cheek, to turn the other to the smiter, then to kill him, though he endeavour to run away for it; that to fight a duel is an inevitable crime; and that it is a horrid falshood to say, *that it is the part of humane reason to discern when it is lawful or unlawful for a man to kill his neighbour.* If we have not the freedom to speak after this manner, but there must immediately come a broad Books publicly maintained by the whole body of the *Jesuits*, representing us as factious spirits, Ignorants and false Prophets, it is impossible we should be faithful in the administration of our functions, and the government of the flocks committed to our charge.

There is no place, though not civilized out of its original infidelity and barbarisme, where it may not be lawful to affirm calumny to be a crime, and that it is not lawful for a man to kill his neighbour purely to vindicate his honour. No, there are no places but those where *Jesuits* are, in which a man dares not say so much. We must either permit Homicides, Calumnies, and the profanation of the Sacraments, or stand exposed to the sad effects of their vengeance. We are appointed by God to be the messengers of his commandments to his people, and we must not presume to obey him without falling under the fury of these carnal *Casuits*. What a strange posture are we at this day reduced to? Wo unto us, sayes the scripture, if we do not preach the gospel; and wo unto us, say these men, if we do preach it. We are on the one side to fear the indignation of God, on the other we are threatned by the insolences of men, and so we are reduced to a necessity of either degenerating into false Prophets and wolves, or being torn to pieces as such by thirty thousand tongues that can afford us no other character.

This is the ground of our complaints. This was it that obliged us to demand justice for our selves and christian Morality in whose cause we must needs be concerned. This also hath rekindled our zeal to maintain the

the purity of manners proportionably to the attempts of those that would defile it. Morality, the more powerfully it is opposed, becomes the more endeared to us, to which it adds some thing that we are alone to defend it. And therefore out of the satisfaction it is to us, that God is pleased to make our weakness contributory thereto, we presume to say with the man after his own heart, *Lord it is time for thee to arise, they have destroyed thy law; but it raiseth in us a greater affection to thy precepts, and an aversion for all the ways of iniquity.*

It is in the mean time a very deplorable case that we should be thus worried and persecuted by those from whom we ought rather to have expected relief; so that we are to engage with the passions of men, not only attended with all the impetuosity that is naturall thereto, but also puffed up and maintained by the approbation and interest of so vast a body of Religious men; and that instead of any advantage we might make of their instructions in order to the reformation of popular extravagances, we are forced to make the best we can of that small remainder of pious sentiments there may be in the people, to work in them a horror for the irregularities of those Religious men.

And this posture are our affairs in at the present; but we hope God will incline the hearts of those, in whose power it is to do us justice, to take our cause in to their consideration, and that they will be the more earnest to endeavour our vindication, by how much they are otherwise likely to be made complies of these corruptions. In this number are comprehended the Pope, the Bishops, and the Parliament, by that extravagant insinuation wherein the Authors of the Libel would have it believed as a thing most certain, *that the Bulls of the Popes against the five Propositions are a general approbation of the doctrine of the Casuists;* then which there cannot be any thing more injurious to those Bulls, nor more impertinent in it self, since there

there is not the least analogy between those two things. All that is common between those five Propositions and those of the Casuists, is that they are all equally heretical. For, as there are Heresies in matters of Faith, so are there also Heresies in matter of Morality, according to the Fathers and Councils, and those such as are so much the more dangerous, in that they are made compliant with the passions of men and that unhappy leaven of concupiscence, which the greatest saints are not exempted from. We are therefore to be in some measure confident that those, who have expressed so much zeal against the condemned Propositions, will discover no less upon this occasion, since that the welfare of the Church, which it may have been then their principal design to promote, is now so much the more concerned, in so much that whereas the Heresie of the five Propositions is understood only by Divines, and that no body presumes to maintain them, it happens here, on the contrary, that the heresies of the *Casuists* fall within the understanding of all the world, and are publickly maintained by the *JESUITS*.

The

# THE ANSWER OF

*the Curez of PARIS,*

**Maintaining the FACTUM**

**Presented by them to the Reverend**

**Vicars Generall, to demand the**

**Censure of**

**THE APOLOGY FOR THE  
CASUISTS,**

**Against a piece intituled,**

**A REFUTATION of the Calumnies**

*lately publish'd by the Authors of the*

**FACTUM, under the name of**

*the Reverend the Curez of*

**PARIS, &c.**

**A**fter the solemn Indictment we have brought in  
with so much justice and reason before the Ecclesi-  
asticall Tribunall, against the *Apology for the Casuists*,  
whereof we have discovered the most pernicious ma-  
ximes and the strange extravagances which had fill'd  
with horror those whom God had inspired with any  
thing of love for his Truths, there was some ground to  
hope, that those, who, out of an immoderate desire to  
maintain,



tain even the most dissolute of the Authors (whereof that Book gives the world a faithful Catalogue) were engag'd in the defence of it; would by their humility and silence, have repaired the injury which they had done all just and indifferent persons by their temerity and blindness.

And we find to our regret that nothing is able to abate their presumption. Instead of sitting still, or not opening their mouths, unlesse it were to disclaim errors so unmaintainable, and so palpably opposite to the purity of the Gospel, they have newly put forth a piece, wherein they maintain all those errors, and fall into the greatest virulence that may be against the **FACTUM** we had made, to lay open the corruption of their doctrines.

This is it that obliges us to reassume new courage, and to rise up against that excessive confidence of theirs, so to take away the reproach which must otherwise be put on our age, that the enemies of Christian morality had been more earnest in their attempts against it, then the Pastors of the Church in the maintenance of it; and that it happen not, that, while the people rely upon our vigilance, we our selves should fall into that sloathfull indifference, which the Scripture does so severely condemn in the Pastors.

The writing newly publish'd against our *Factum* is a meer stratagem of the *Jesuits* who are nam'd therein, and who, that they might with the greater liberty exercise their detraction upon the piece, without any apparent injury to our persons, say, that they do not look on it as a thing whereof we are really the Authors, but as a piece imposed upon us.

And though it had been made by us, examin'd and corrected by eight persons of our Body appointed to that purpose, approved in the generall Assembly of our Company, printed in our names, presented by us juridically to the Reverend the Vicars generall, dispers'd by us through our parishes, and own'd and acknowledged

known by all the wayes that could be, as it appears by the orders of our Assembly of Jan. 7. February and April 1. 1658. yet it is nothing with them to affirm, that we never had any hand in it, and upon that ridiculous supposition they treat the Authors of the *Vedum* with the most injurious terms that truth could be affronted by, and at the same time give us the most insinuating commendations that simplicity could be supplied by.

So that all that is new, is that their language, as to us, is different from what it was. In the *Apologie* for the *Casuists* we were *false Prophets*; here we are *true and worthy Pastors*. In the *Apology*, they hated us as *ravens*; here they love us as *persons venerable for their vertue and piety*. In the *Apology* they treated us as *ignorants*; here we are a sort of persons *illuminated and full of light*. In the *Apology*, they treated us as *Heresicks and Schismatics*; here they have a reverence not only for our *character*, but also for our *persons*. But in both the one and the other there is this one thing common, that they maintain that corrupt Morality as the true Morality of the Church. Which kind of procedure discovering nothing so much as that it is their principal designe to introduce their own pernicious doctrine, they accordingly, to effect it, indifferently fasten on those courses which they imagine might contribute most thereto; so that it matters not much whether they say of us that we are *wolves* or *lawful Pastors*, since they do it as they think it more or less advantageous for the authorization and maintenance of their Errors. So that the change of their stile is no effect of the conversion of their hearts, but a piece of *Legerdemaine* common in their politicks, whereby they put on so many different shapes, yet still continue the same persons, that is to say, constant enemies to the truth and those that maintain it.

For there is nothing so certain, as that they are not really changed in respect of us, and that  
we

we are not the persons they commend, but the contrary we are those whom they wreak their rage upon, since that they commend onely those who had not any hand in the *Falsum*, which can have no relation to us who were all as deeply as may be concern'd in it, and that they openly betray their indignation against the Authors and Approvers of it, whom we cannot be insensible of. And thus all the while they seem loath to speak of us as *Curez*, they say of us as Authors of the *FACTUM*, and they do not speak advantageously of us in any sense, but to have the greater opportunity to load us with injuries and reproaches in another.

This is a pitifull kind of artifice, and a way to be injurious that is more base and more piquant than if it were free and open. And yet so irreclaimable is this presumption, that they make their advantages of it not onely against us, but also against those whom God hath rais'd into the most eminent dignities of the Church; for they have no better treatment in the *Circular Letter*, directed by our Lords the Prelates of the Assembly of the Clergy, to all the Bishops of France, to preserve their Dioceses from the corruption of these *Casuists*. They say of that Letter pag. 7. that it is a surreptitious piece without their approbation, without order and without Authority, though it were really publish'd by the order of the Prelates of the Assembly, dress'd up by themselves, approved by them, printed at their command, by *Vare* Printer to the clergy of France, with the Instructions of *Saint Charles*, and an extract of the verbal Proceſſe of the first of February 1657. wherein those Prelates condemn'd the resolutions of the *Casuists*, and make it a matter of very earnest complaint, that those times are so fertile in the production of maxims so pernicious, and so contrary to those of the Gospel, and such as are likely to prove the bane and destruction of Christian Morality.

But

But what? the Letter mentioned approves not the doctrine of the *Casuists*; tis enough to give the *Jesuits* occasion to treat it as a thing forg'd and supposititious, how authentick soever it may be, and how venerable soever their dignity may be by whom it was done. Who so blind as not to see in this carriage of theirs, that, whatever it may cost them, they would be exempted from the corrections and superintendency of the Ecclesiasticall Ministry; and that they do not acknowledge it but in what makes for their advantage, as if the Ministers were in the place of God when they are favourable to them, and are put out of that place when they oppose their extravagances? This is an ordinary degree of presumption in them. Because they find themselves grown so powerful in the world, as to defy those just chastisements, which would inevitably fall on any other besides them, should he be guilty of far lesser faults, thence do they take the liberty of not receiving any thing from the Church but what they please themselves. For what else can be their meaning when they say? "We have a respect for our Lords the Prelates, and whatever comes from them, but for the *Circular Letter* sent by their order and under their names to all the Prelates of *France* against our *Casuists*, we honour it not, but on the contrary reject it as a piece that is forged, and hath neither their consent nor authority. And in like manner, we have a veneration for the Reverend the Curéz of *Paris*, but for the *Fadum* printed under their name, which they have presented to the Reverend the Vicars General, we declare it to be a scandalous writing, and that the Authors of them are men of seditious principles, Hereticks and Schismatics. What should all this signify, but that the world should take notice that they honour the Ministers of the Church when they disturb them not in their disorders; but that when they offer to do any such thing, they make them know by their

their contempt, by their calumnies, and by their out-  
rages, what is it to meddle with them?

Thus it shall be lawfull for them to say any thing,  
and the Prelates and Pastors must not presume to con-  
tradict them, but they must withall be immediately  
treated as Hereticks and factious spirits, either in their  
persons or their works. They shall have the privi-  
ledge to sell in their Colledge, and to scatter into all  
our parishes the execrable *Apologie for the Casuists*,  
and we must not presume to put out a writing that  
might in some measure be an Antidote against so mor-  
tall a poison.

They shall have put daggers and poyson into the hands  
of furious and vindicative men, by declaring expressely  
That it is in the power of private Persons as well as So-  
veraigns, to discern, onely by the assistance of the light of  
reason, what is shall be lawfull or unlawfull for a man  
to kill his neighbour; and it shall be an excess of presump-  
tion in us to put up our complaints to the Ecclesi-  
asticall Judges against these murdering maxims, and  
to represent by a *Falsum* the monstrous effects of  
that bloody doctrine.

It shall be in their hands to invest all men indiffer-  
ently with all that power of life and death, which  
is the most illustrious prerogative of Sovereigns; and  
we must not be permitted to give our people notice,  
that it is a horrid and diabolical falshood to say, that  
it is lawfull for them to be their own carvers in matter  
of justice, especially when the lives of their adver-  
saries comes to be concerned, and that it is so far from  
truth, that one man may, by his own private Autho-  
rity, and the discernment of natural reason, kill ano-  
ther, that, on the contrary, it can never be done but  
by a divine Authority and light.

They

They shall have infamously exposed to sale all the dignities of the Church, and open a gap for all *Simonists* to thrust into the house of God, by an imaginary distinction of *motive and price*; and we dare not publish, that a man cannot without crime enter into the Ministry of the Church, but by the right doore which is *Jesus Christ*; and that those who maintaine that money given as a motive is another, do not make a true doore whereat the lawfull *Pastors* may enter, but a real breach fit only to let in *wolves*, not to feed, but to devour the flock he is so tender of.

They shall have freed Detractors from all crime, and declared it to be lawfull (by the authority of *Dicastillus* one of their fraternity, and above twenty eminent *Jesuits*) for a man to impose false crimes contrary to his owne conscience, to bring those into dispatagement who would ruine him.

They shall have permitted Judges to detain what they had receaved for doing an act of injustice; Women, to rob their husbands; Servants, to purloine from their Masters; Mothers, to wish their daughters death when they are not in a condition to dispose of them in marriage; the Rich, not to give any thing out of their Superfluity; the voluptuous, to eat and drink as much as they please, upon no other account then that of voluptuousnesse, and to pursue the enjoyments of the senses as things indifferent; Those who are insnared in the next occasions of falling into the most damnable sinnes, to continue therein when it may be any inconvenience to them to quit them; those who are growne old in an habituall course of vicious living, to approach the Sacraments, though they come with so weak a resolution of amendment of life, that they are confident it will not be long ere they fall into the same crimes againe, and without other remorse for what was passed, then what the temporall inconveniences occasioned thereby might have raised in them.

Lastly,



Lastly, they shall have permitted Christians to do what Pagans, Jewes, Mahometans and Barbarians would have had in execration, and shall have filled the Church with the most palpable darknesse that ever came out of the bottomlesse pit; and we shall not, to dispell it, shed forth the least ray of evangelicall light, but the whole Society takes alarme, and declares that they can be no other then men of seditious principles and Hereticks, who speak in that manner against their Morality; that their doctrine, being the true doctrine of Faith, they are obliged in conscience, how willing so ever they may be to suffer and comply with the Crosse, to speak against those seditious spirits and Schismaticke the quarrell'd thereof; that so saying they speak not against us, for we are persons of more piety then to be Authors of a Piece that should any way oppose them, and that if it be otherwise we only are chargeable with the disturbance of the peace and tranquillity of the Church by troubling them in the free publication of their doctrines. Thus do they endeavour craftily to inveigh against us as the enemies of publick tranquillity. Who could have believed, say they, that the Reverend the Curer, who upon the account of their ministeriall functions are the mediators of peace between the Seculars, should be the Authors of a writing that might raise a spirit of schisme and division between them and Religious men? And immediately after, Is the spirit of God and Christian piety now so degenerated, as to engage the disciples of the Lambe to be ravenous among themselves as if they were so many wolves? And thus do they make a great deale of noise in discourses, to shew, that they are desirous of peace, and that we are the only disturbers thereof.

What an uncontroleable thing is insolence when backed by impunity! And what a strange progresse will temerity make in a small time, when it meets with nothing that can give its violence any check! These Casuists, after they had disturbed the peace of the Church by their horrid doctrines which tend to the destruction

destruction of the precepts of *Jesus Christ*, as our Lords the Bishops lay to their charge, have no other shift now then to accuse those who endeavour to reestablish the doctrine of *Jesus Christ*, as disturbers of the Church's peace. After they had put things into disorder of all sides by the publication of their detestable libellity, they treat as breakers of the publick peace, those whose consciences will not suffer them to comply with their designs, and who cannot endure that these Pharises of the new Law, as they have called themselves, should establish their humane Traditions upon the ruins of the divine.

But they shall make no advantage of this artifice, We have made a sufficient discovery of our love to peace by our so long silence. We spoke not till such time as that it would have been a crime in us to be any longer silent. They have abused that peace, to introduce their damnable opinions, and they would now endeavour the continuance of it, to give them further footing. But the true children of the Church know well enough how to distinguish between that true peace which our Saviour only can give, and which the world is unacquainted with, and the deceitfull peace which the world may give, but which withall is hatefull to the Saviour of the world. They know the true peace to be that which endeavours the settlement of *truth* in the *lives* of men, and that the deceitfull peace is that which aims at the propagation of *error* in the *credulity* of men. They know there is such a consonancy between truth and the true peace, that they are inseparable; that there is no interposition raised between it and the eyes of God by the disputes which sometimes eclipse it from the eyes of men, when the Providence of God thinks fit to engage men into a vindication of his truths from unjust attempts; and that what were then a peace in the apprehensions of men, would be no other then a warre in the sight of God. They know further that these corrections are so far from being guilty

guilty of any breach of Charity, that it were no less  
forbeare them, for that it is the Character of a com-  
feited Charity to suffer the wicked to pursue the en-  
joyments of their vices, whereas it is the property of true  
charity to disturbe that wofull tranquillity, and conse-  
quently, that, instead of establishing the Charity that  
is derived from God by that apparent mildnesse, it were,  
on the contrary, to destroy it by a criminall indulgence,  
as the holy Fathers teach us in those words, *Hac charitas  
destruit charitatem.*

This is also the meaning of what the Scripture teaches  
us, that Christ came into the world not only to bring  
peace, but also a sword and division, because all these  
things are necessary, every one in its proper time, for  
the advantage of Truth, which is the ultimate end of  
the faithfull, whereas peace and warre are only the  
means, and allowable proportionably to what they  
contribute to the advantages and establishment of  
Truth. They know that it is upon this account the  
Scripture saies, that there is a time of peace and a time  
of warre; whereas it cannot be said that there is a time  
for truth, and a time for falsehood; and that it is better  
that scandalls should happen then that truth should  
be forsaken, as the holy Fathers of the Church main-  
taine.

It is therefore apparent, that those persons, who are  
forced to make use of this pretence of charity and  
peace, to prevent men from speaking against such as  
destroy the truth, discover themselves to be friends only  
to the deceitfull peace, and that they are professed  
enemies to truth and the true peace. Accordingly hath  
it been the constant practise of the Persecutors of the  
Church to make this pretence of peace the stalking-  
horse of their most insupportable violences; thus have  
the false friends of peace consented to the oppression of  
the truths of Religion, and the Saints by whom they  
were maintained.

Upon these grounds was it, that St. *Athanasius*, St. *Hilary*, and other holy Bishops in their times, were treated as rebellious, factious, obstinate men, and enemies to peace and union; that they were deposed, banished and forsaken in a manner by all the faithful, who misinterpreted for a breach of peace the zeal they had for the truth. Hence came it that the holy and famous Monk *Stephen* was charged as a disturber of the Church's tranquility by the 330. Bishops who would needs have the Images removed out of the Churches, which certainly was a point not of the greatest consequence to salvation. And yet because men ought not to shrink from the least truths under pretence of peace, that holy Religious man publicly opposed them, and it was upon that ground that he was at last condemned, as may be seen in the *Annals of Baronius*, Ann. 754.

Thus also were the holy Patriarchs and Prophets charged, as *Elijah* was, to be troublers of the tranquillity of *Israel*, and that the Apostles, nay, J. Christ himself, were condemned as the Authors of disturbance and dissention, because they declared a saving hostility against the corrupt passions and the fatal extravagances of the Hypocritical Pharisees and insolent Priests of the Synagogue. And lastly, all this is no more then the Scripture gives us a general representation of, when entertaining us with a character of these false Teachers, who call by the name of divine those things that are diabolical, as these Casuists do at this day in their Morality, it sayes, *Wisdom* chap. 14. that they also give the name of peace to the most deplorable desolation. The extravagance of men, saith the wise man, is come to that height, that they give the incommunicable name of the Divinity to that which hath not the essence thereof, to flatter the inclinations of men, and to shew their compliance with the humours of Kings and Princes. And being not content to be so mistaken in things divine, and to live in that error which is a true war, they give the name of peace to

a condition full of trouble and disorder. In magno viventes inscienter bello, tot & tanta mala pacem appellant.

It is therefore a principal truth of our Religion that there are certain times wherein it is necessary to trouble the possession of error, which the wicked call peace, and this is a thing no way to be doubted of after the confirmation of so many Authorities. Now if ever there was an indispensable occasion and necessity to do it, let us examine whether there could be a greater or more pressing then there is at this day.

We finde the most numerous and most powerful body of men in the whole Church, that which hath the disposal of the consciences of all the greatest, bandying together and conspiring in the maintenance of the most horrid maxims that ever the Church groaned under. We find them, notwithstanding all the charitable admonitions that have been given them, both privately and publickly, obstinately countenancing Revenge, Avarice, gluttony, vain glory, self-love, and all the exorbitancies of corrupt nature, the profanation of the Sacraments, contempt of the ministrations of the Church, and the disparagement of the Ancient Fathers, that they might introduce into their stead such Authors of their own as are most remarkable for their ignorance and temerity. And yet though we cannot but see the Church ready to be overwhelmed with this deluge of corruption, we must not presume, for fear of disturbing the peace, to call out to those that are entrusted with the conduct thereof, *save us, we pray*

The most inconsiderable truths of Religion have been maintained even to the death, and yet 'tis expected we should quietly let go the most essential points of our Religion and the maxims that are most important and of greatest necessity in order to the salvation of men, because it is the pleasure, not of 300. Bishops, nor indeed of so much as one, nor of the Pope, but only of the society of the Jesuits, to overturn them as they please.

We

We desire, say they, to be at peace even with those who are unwilling to have any. Strange preservers of peace who never yet suffered the least writing to come out against their Morality, which they have not worried with their bloody Answers; and yet still writing the last they will needs have us to sit quiet while they remain in possession of their unjust pretensions!

We thought it not amiss to be the more large in the refutation of this reproach, because there is not any they seem so much to insist upon against us. For though there may be few persons whom they can persuade, that the Casuists are holy Authors, yet it is not impossible, but they may meet with some whom they may cajol into a belief, that we are nevertheless very much to blame for disturbing the peace of the Church by our opposition. For the satisfaction therefore of such, have we thought fit to dress up this discourse, to give them to understand that there are not two questions to be made upon this occasion, but only one, and that it is impossible it should at the same time be true, both, that the Morality of the Casuists is abominable, and that we are blame-worthy to disturb their deceitfull peace in opposing it.

Let it not therefore be expected that we should ever forsake the cause of *Christian Morality*; no, we have a greater tenderness for the truth then to be guilty of that baseness. But to let them know withal how far we are also lovers of peace, we open them the gate of it as wide as we can, and declare, that we are ready to entertain them into our very hearts, as soon as they shall have abjured the pernicious maxims of their Morality, cited by us in our *Fallum* and in our *Extracts*, read in, and taken out of their Authors in their own words, and as soon as they shall sincerely renounce the pernicious APOLOGY FOR THE CASUISTS, and the mischievous treatises of Divinity of *Escobar*, *Molina*, *Sanchez*, *effius*, *Nuttads*, *Banny*, *Amicus*, *Mascarenbas*, and books of that nature, which our Lords the Bishops



call the *Plague of consciences*. And thus stands the case between us. For here is not any thing to do, as they would maliciously make the world believe, concerning the differences which the *Curez* may have with the *Religious*. The question now is not about any contestation concerning the privileges of the *Jesuits*, or of opposing their continual usurpations upon the authority of the *Curez*. Though their books are full of mischievous maxims as to that particular, yet did we purposely forbear all notice thereof in the *Extracts* we presented to the Assembly of the Clergy, because we would not bring in any thing into the general cause of the Church that should concern us in particular. The matter therefore in agitation here is of the purity of christian Morality, which we are resolved not to suffer to be corrupted; and we are not the only men engaged in this design. The *Curez* of *Rouen*, by the authority of their Prelate are ready to second us with a zeal truly Christian and Pastoral. And besides, we have now in our hands no small number of *Deputations* from the *Curez* of other cities of *France*, who with the like permission of our Lords their Prelates, will earnestly oppose these new corruptions, until such time as those who are the maintainers thereof shall renounce them.

Till then we shall continue to be their Prosecutors, whether they speak well or ill of us it matters not, and we shall not disclaim the truths which we have advanced in our *Fatum*, to purchase at that price, the commendations they would then take occasion to give us. We shall not be diverted by either their curses or blessings, as the Scripture saith. They have not been able to frighten us, as enemies, nor shall they corrupt us, as flatterers. They have found us unmoved at their menaces, they shall finde us inflexible at their caresses, and we shall express our selves equally insensible of their injuries, and their insinuations. We shall return the same constant countenance to all their different looks,

lookes, and we shall oppose, to the duplicity of the children of this world, the Simplicity of the Children of the Gospell.

Done by the order of the Company, reported in the general Assembly, of Atunday the first of April 1658, and reviewed by the Deputies whose names are here under-mentioned.

**MAZURE**, Doctor of Sorbonne and Curé of S. Paulus.

**ROUSSE**, Doctor of the Society of Sorbonne, Curé of St. Roch, and Syndic of the Curez of Paris.

**DEBRED**, Doctor of the Society of Sorbonne and Curé of St. Andrewes des Arcs.

**MARLIN**, Doctor of the Colledge of Navarre, and Curé of St. Eustache.

**DU RHIS**, Bachelor of Divinity, Curé of the Str. Innocents, and Syndic of the Curez of Paris.

**FORTIN**, Doctor of the Faculty of Paris, and Curé of St. Christopher.

**GARGAN**, Canon Regular of S. Augustine, and Curé of S. Medardes.

**DAVOLE**, Doctor of the Colledge of Navarre and Curé of St. Peters and Boeufs.

It was resolved also by the Company the very same day, that an Answer should be made to another piece newly come abroad against the same **FACTUM** of ours, divided into two parts, and entituled, **A Factum**; by way of Answer to the pretended **Factum** of the Curé of Paris, &c.

**THE END**

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